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FRANKLIN CLARK FRY

THE ECUMENICAL MOVEMENT AND THE WORK OF  
THE EVANGELICAL ACADEMIES IN GERMANY

HANS BOLEWSKI

URBANIZATION: ITS IMPACT ON PROTESTANTISM  
IN AMERICA

ARTHUR HILLMAN

CURRENTS IN AMERICAN THEOLOGY

MARTIN J. HEINECKEN

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# LITERATURE SURVEY

A REVIEW OF RECENT THEOLOGICAL PUBLICATIONS

PUBLISHED BY THE DEPARTMENT OF THEOLOGY OF THE LUTHERAN WORLD FEDERATION

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1957

## Biblical Theology

BIBLE COMMENTARY: THE GOSPEL ACCORDING TO ST. LUKE. By Dr. William F. Arndt. St. Louis: Concordia Publishing House, 1956. 523 pp. \$ 6.50.

Professor of New Testament at Concordia Seminary since 1921, Dr. Arndt has been a prolific writer, editor, and exegete. With the cooperation of Dr. Gingrich of the University of Chicago, he recently completed the translation of Bauer's *Wörterbuch zum Neuen Testament*. This commentary on Luke represents the fruit of many years of exegetical study. A keen student of the Koine, Dr. Arndt shows fresh insights into New Testament Greek. He writes an introduction to the third Gospel and gives a comprehensive outline of its contents. His purpose in the commentary is to provide exegetical materials rather than homiletical notes. Preachers, however, will find the work helpful in the preparation of sermons on texts from the Gospel of Luke.

GOTT UND BILD. Ein Beitrag zur Begründung und Deutung des Bilderverbotes im Alten Testament [God and Image. A contribution to the reason for and interpretation of the prohibition of images in the Old Testament] By K. H. Bernhardt. Berlin: Evangelische Verlagsanstalt, 1956. 164 pp. DM 7.50.

The problem of the veneration and prohibition of images is made apparent on the basis of a glance at the material from the history of religions relating to the pictures of the gods in the environment of the O. T. After a critical evaluation of previous attempts to establish the origin and give an interpretation of the O. T. prohibition of images, the author presents his own attempt at interpretation. In distinction from finding the origin of this prohibition in primitive fear of images (van der Leeuw),

the one-sided ability of the Israelites at hearing (Morenz), the special spirituality of the idea of God (Dillmann, Volz, Menes, et al.), the fearfulness of the idea of God of the Israelites (H. Schrader) and the lack of culture of the wilderness (Gressmann), or the mere prohibition of images of strange gods (Obbink), the author derives the prohibition from the fact of the lack of images of the ark, the central sacred object of the 12-tribe Israelitic amphictyony as well as from the taking over of a Midianite tradition.

THE DEAD SEA SCROLLS. By Millar Burrows. New York: Viking Press, 1956. 320 pp. \$ 6.50.

This volume sums up all the responsible scholarship and the present state of knowledge, and then advances that state of knowledge by a wealth of scholarship and insight into the meaning of the Scrolls and their implications. Large segments of the Scrolls' content are translated and interpreted by the author. There is also a helpful collection of maps.

DIE VERHEISSUNGEN AN DIE DREI ERZVÄTER [The Promises to the Three Patriarchs]. By J. Hoftijzer. Leiden: E. J. Brill, 1956. 103 pp. paper bound, Fl. 10.00.

The author, who is from the Netherlands, is concerned in testing the theses of Alt, Noth and von Rad with the question of the significance and place of the tradition regarding the promises to the patriarchs. Following Staerk's work, "*Studien zur Religions- und Sprachgeschichte des Alten Testaments*", he proceeds from the sources in the O. T. in which he shows that these sources are secondary. The thesis of Alt regarding "The God of the Fathers" is not justified, according to the opinion of the author, on the basis of the sources. Thus the theses of Noth and von Rad are also

challenged which speak for the original connection of the promise with the traditions regarding the patriarchs. It is improbable that there was a tradition concerning promises to the patriarchs which was not connected with the taking of the land by the people. Rather, this tradition appears to belong only later to the time on which the existence of the people was being threatened or to the time of the Exile.

**JESU VERHEISSUNG FÜR DIE VÖLKER** [*Jesus' Promise for the Gentiles*]. By Joachim Jeremias. Stuttgart: Kohlhammer Verlag, 1956. 69 pp. DM 7.80.

According to the author's own words, this book aims to serve a double purpose, namely to deal with both a New Testament and missionary concern. He tries to show how far Jewish thinking about the Gentile world influenced the teaching of Jesus and how far his teaching was directed against this thinking. Jeremias states that Jesus in his teaching was opposed to any missions toward the Gentiles and that yet the Gentiles were included in his work of salvation and his Kingdom. He finds the solution for this seeming contradiction in the fact that the Gentiles were to be incorporated into the People of God by a special act of God and *after* the call to Israel had been issued. Jesus' work is confined to Israel in order to provide the possibility for the salvation of the Gentiles at the coming of the Kingdom. This contradiction, therefore, is rooted and to be solved in the light of the eschatological side of Jesus' preaching.

**RAND McNALLY BIBLE ATLAS.** By Emil G. Kraeling. New York: Rand McNally & Company, 1956. 487 pp. \$ 8.95.

Dr. Kraeling, author of this atlas, is a Lutheran Biblical scholar, linguist, archaeologist, and writer, whose works are internationally known. In this volume he presents a fresh historical and geographical survey of Palestine from ancient times to the present day. Introducing the results of the latest archaeological discoveries, including the Dead Sea Scrolls, he interprets Biblical history afresh from Genesis to Revelation. The publishers have issued this work as one of their publications in commemoration of their Centennial Year. Forty pages (225-264) are devoted to completely new full-color maps. In addition, the work includes some 300 photographs gathered from va-

rious parts of the world, numerous illustrations, and sketch maps. The analytical table of contents, and the geographic and subject indices make the work useful as a guide to Biblical study. It is the latest work of this character produced in America.

**GESCHICHTE DER HISTORISCH-KRITISCHEN ERFORSCHUNG DES ALTEN TESTAMENTES** von der Reformation bis zur Gegenwart [*History of Historical Critical Research in the O. T. from the Reformation to the Present*]. By Hans-Joachim Kraus. Neukirchen, Kreis Moers: Verlag der Buchhandlung des Erziehungsvereins, 1956. 480 pp. DM 27.50.

This book by the Professor for O. T. at Hamburg fills a lack which has been felt since Ludwig Diestel's *Geschichte des Alten Testamentes in der christlichen Kirche* was completed almost one hundred years ago. Kraus' book does not take in as great a span as does Diestel's. It begins with the Reformation and its rediscovery of biblical authority, *sola scriptura*, and leads by way of the rise of the historical critical treatment of the O. T. in broad sweep down to the present. The more recent period receives justifiably greater attention. Kraus presents the various treatments of the O. T. by showing their background in the given *Geistesgeschichte*, describing the rise of the various schools and research tendencies and their methods and letting typical representatives speak for themselves in extensive quotations.

**BIBLE COMMENTARY: THE MINOR PROPHETS.** By Dr. Theo. Laetsch. St. Louis: Concordia Publishing House, 1956. 566 pp. \$ 5.00.

A member of the faculty of Concordia Theological Seminary, St. Louis (Lutheran Church-Missouri Synod), Dr. Laetsch is recognized as a Biblical scholar and exegete. At home in Hebrew, he presents in the study of each Minor Prophet grammatical notes and exegetical commentary. His critical conclusions are conservative. He pays little attention to the modern critical hypotheses concerning the literary structure of the prophetic books. However, he mentions, as in the case of Hosea, various interpretations of the Prophet's marriage, and here and there divergent views in the interpretation of other prophets.



GESAMMELTE STUDIEN ZUM ALTEN TESTAMENT [Collected Studies on the O. T.] By Martin Noth. Theologische Bücherei, Vol. 6. Munich: Chr. Kaiser Verlag, 1957. 306 pp. DM 10.00.

Noth, Professor of the Old Testament at Bonn, presents here a series of studies in reprint. "Die Gesetze im Pentateuch" treats the significance of the laws in the different periods of Israelite history. Only later did the "Law" attain over-whelming significance, so that the O. T. and the Law are practically equated. "Die mit des Gesetzes Werkes umgehen, die sind unter dem Fluch" presents the significance of blessing and curse in Deuteronomy and their relation to the Law. The article, "Das alttestamentliche Bund-schließen im Lichte der Mare-Texte" points to terminological parallels. "Gott, König, Volk im Alten Testament" comes to grips with theses of the Uppsala school. The God-King ideology can not be taken as an unquestionable presupposition for the exegesis of O. T. texts. That in principle nothing can be held against the fact of the dependence of the O. T. on its environment is shown in the work "Geschichte und Gotteswort im Alten Testament". The O. T. shows itself to be God's Word in its being tied to history. In "Das Geschichtsverständnis der alttestamentlichen Apokalyphtik" the understanding of history in O. T. apocalyptic is presented in reference to the visions in Daniel 2 and 7. Apocalyptic takes up the idea of the four world kingdoms and connects it then with the message of the coming Kingdom of God. An exegetical question is treated by the article on "Die Heiligen des Höchsten". This phraseology from Daniel 7 refers to the heavenly environment of God. In the last article entitled "Jerusalem und die israelitische Tradition" Noth shows that the position of Jerusalem in tradition depends primarily on its significance as a cultic center and not so much on its role as a political capital.

SVENSK EXEGETISK ARSBOK [Swedish Exegetical Yearbook]. Vol. XX. Harald Riesenfeld, editor. Lund: C. W. K. Gleerup, 1956. 109 pp. Sw. Cr. 5.00.

The Uppsala Exegetical Society regularly issues this yearbook providing both indigenous contributions to the field of exegesis and book reviews pertaining to this field. Helmer Ringgren presents an article on *Esther and Purim* (in English), dealing with the cultic problems presented by the Book

of *Esther*, and Harald Riesenfeld in *Evangelium och den historiske Jesus* (The Gospels and the historical Jesus) with the problems of reconstructing the life of Jesus on the grounds of the reports of the Gospels. The book reviews cover some publications from various countries. The supplement provides the translation of two Dead Sea Scroll texts, *War between the Children of Light and the Children of Darkness* and non-Biblical *Thanksgiving Psalms*.

DAS GESCHICHTSVERSTÄNDNIS DES MARKUS-EVANGELIUM [The Gospel of Mark's Understanding of History]. By James R. Robinson. Zürich: Zwingli Verlag, 1956. 112 pp. DM 14.00.

This monograph appears as No. 30 in the series: "Abhandlungen zur Theologie des Alten und Neuen Testaments". The author does not approach his study of Mark's understanding of history with an orientation formed by one of the antitheses of present theological discussion. He attempts rather to direct questions to the Gospel by accommodating himself as far as possible to the form and content of the material at hand while bearing in mind the contemporary state of the debate regarding the problem of history. The antithetic character of the struggle between God and Satan, which characterizes the story of the temptation in Mark, the author also finds in the driving out of demons and in the debates and controversies as well. There is no history for Mark that is ultimately ambiguous or that remains in the realm of relativity. For him, history contains in itself the contrast between two irreconcilable fronts (the Son of God and the demons, the Holy Spirit and the unclean spirits). Mark is not concerned about the end but about the purpose of history which lies in Jesus' struggle against Satan and in the bringing in of the Kingdom of God. In the last part of his study the author shows that Mark in his picture of history is not just concerned about the time of Jesus but that he would see this cosmic struggle between God and Satan as the mark of all of history after Jesus' death until his *parousia*.

ORTE DER OFFENBARUNG UND DER OFFENBARUNGORT IM NEUEN TESTAMENT [Places of Revelation and the Locus of Revelation in the N. T.]. By Werner Schmauch. Berlin: Evangelische Verlagsanstalt, 1956. 140 pp. DM 8.00.

Though the problem of "space" in the N. T. and its significance for the early Christian faith has till now been little discussed, the author brings it up at one particular point. The writings of the N. T. think it important to fix temporally and to localize geographically the events which they report. But what is the relationship between the geographical places where the event of revelation took place (Bethlehem, Nazareth, Golgatha, wilderness, mountains like Sinai, Zion, the Mount of Olives etc., the Holy City and the temple) and revelation itself? In a careful analysis of the understanding growing out of the N. T.'s use of language itself, the author comes to the conclusion that the bearer of revelation, Jesus Christ, neutralizes the locus of revelation. Thus revelation is no longer tied to places, certain as it is that it took place in them. Free of all geographic ties the Gospel could find a place for itself all over the world. The purely personal character of the event of revelation puts into question every kind of sanctification of sacred spaces in contrast to secular ones, since both temple and sacrifice have been abolished.

UR IN CHALDAEA, zwölf Jahre Ausgrabungen in Abrahams Heimat [Ur in Chaldaea, Twelve Years of Excavating in Abraham's Homeland]. By Sir Leonard Woolley. Wiesbaden: Verlag F. A. Brockhaus, 1956. 247 pp., 46 plates, 22 sketches. DM 15.00.

The well-known English archeologist presents in this book a report on the excavations of Abraham's city, the ancient city of Ur on the lower Euphrates. The author himself led the excavations from 1922-1934. In 1930 he published the results of the first seven winter excavations under the title, *Ur und die Sintflut* (Ur and the Flood). The volume at hand is meant to be a more extensive report comprising the total twelve-year period of excavation. It allows the reader to experience the work of excavating, the archeological discoveries and their evaluation. The ancient city of Ur has been uncovered in its totality, the pre-dynastic tombs of the kings give information on the religious ideas of the times. In the Cicurate, the enormous temple hill, we find an architectural masterwork of the time, and finally the pictures of the ancient tombs of the kings give an impression of the ancient and high culture of that time. Numerous discoveries of the excavations allow conclusions regarding O. T. reports

(the Flood, Tower of Babel). The report itself is completed and illustrated by numerous art plates, outlines and sketches.

DAS ALTE TESTAMENT ALS ANREDE GOTTES [The O. T. as Address by God]. By Walter Zimmerli. Beiträge zur Evangelischen Theologie, Vol. 34. Munich: Christian Kaiser Verlag, 1956. 105 pp. DM 6.00.

Zimmerli, Professor for O. T. at Göttingen, presents three articles which deal with the question of the significance and place of the O. T. in theology and the church. Following the research especially of G. von Rad, the work "Einzelerzählungen und Gesamtgeschichte im AT" (Individual tales and history as a whole in the O. T.) investigates the way in which the individual stories were fitted into the total tradition. In this process the individual story took on the form as it was held by the view of history as a whole in each case. The study on "Ezechiel, ein Zeuge der Gerechtigkeit Gottes" (Ezekiel, a witness to the righteousness of God) shows that the prophetic preaching of judgment, too, is a witness to the just action of God, because it is a witness to the fact that God begins anew in his relationship to his people. Whether and in what way the O. T. can be the address of God, also in the congregational sermon, is the theme of the third article, "Das AT in der Verkündigung der christlichen Kirche" (The O. T. in the proclamation of the Christian church). The O. T. is not "Law" in contrast to the N. T. but does stand in tension as the relationship between promise and fulfillment. This tension must be brought out in preaching on O. T. texts. Two sermons on pericopes from Ezekiel are found at the end of the volume.

## Historical Theology

KYRKOMÖTE OCH SYNODALFÖRFATTNING. EN STUDIE I SVENSK KYRKOFÖRFATTNINGSDEBATT 1827-1865. [Church Assembly and synodical constitution. A study in the debate on a church constitution in Sweden from 1827 to 1865]. By Per-Olov Åhrén. Studia theologica lundensia, 11, Lund: C. W. K. Gleerups förlag, 1956. 288 pp. Sw. Cr. 12.00.

The development of the Church of Sweden, during and after the Reformation, is characterized by a continuity of external



orders, such as the maintenance of episcopacy and the provincial councils. The latter, however, disappeared with the end of the 16th century and found its continuation in the representation of the clergy in Parliament. It was only in the 19th century that the proposal was discussed to give the church its own representation. This book describes the discussions which were followed by the establishment of the *Church Assembly* in 1863. The author investigates the main issues of this discussion, some of which come from America and Scotland, where they had had bad experiences with religious affairs being settled by state power. Some held the idea of a synodical constitution of a presbyterian type. The author draws special attention to the parliamentary discussions on church representation which led to the proposal of a synodical constitution. This proposal, however, was dropped because of conservative ecclesiastical opposition. The final result was the *Church Assembly*, which is still in effect in the Church of Sweden, and which replaced the representation of the clergy in parliament. The author shows that the development must not be understood as a continuation of the representation of the clergy in parliament, but as the first result of the striving of the Swedish Church for its own independent representation. A summary in the German language is attached.

**THE FIVE DISSENTING BRETHREN.** *A Study on the Dutch Background of their Independentism.* By Berndt Gustafsson. *Lunds Universitets Arsskrift N. F. avd. 1, Vol. 51, No. 5.* Lund: C. W. K. Gleerups förlag, 1955. 120 pp. Sw. Cr. 12.00.

The appearance of the five Dissenting Brethren who formed an independent group at the Synod of Westminster in 1643 is one of the most important and yet least investigated phenomena in the history of Independentism. The work at hand intends to fill a gap in research and follows the history of the five men from the beginning. The most important conclusions are the following: All five had, in their exile in Holland, been under neither ecclesiastical nor civil authority and therefore had arrived at a relatively complete independence in ecclesiastical questions, which they then demanded in the Synod as well as local independence and freedom in doctrine, and protested against the state undertaking excommunication on the basis of divergence

in doctrine. Here one finds agreement with Remonstrantism, whose practical, inner piety, ecclesiastical program and tolerant church disciplinary practice had strongly influenced the Brethren during their exile.

**DE SPIRITU SANCTO.** *Der Beitrag des Basilius zum Abschluß des trinitarischen Dogmas [The Contribution of Basil to the Definition of the Trinitarian Dogma].* By Hermann Dörries. *Abhandlungen der Akademie der Wissenschaften in Göttingen, Philosophical-historical Class, Series 3, No. 39.* Göttingen: Vandenhoeck & Ruprecht, 1956. 199 pp. DM 15.00.

The author undertakes with this monograph to throw light on the final definition of the doctrine of the Holy Spirit. In doing this he specifically limits himself to the contribution which Basil made through his work *De Spiritu Sancto*. Nevertheless, he wishes to evaluate its historical framework. For this reason a section on Basil's theological development is prefaced to an exposition of the book and a sketch of the controversies in which Basil became involved in the course of the Pneumatomachian struggle is appended to it. It is essential to the author to show that all the motives of the great Cappadocian's theology are comprised in the doctrine of the Holy Spirit as well as *vice versa*, that his theological schooling (e. g. the influence of Origen) and his personal experiences (his life as monk in the care of souls) are mirrored in it. Many questions remain open in Basil's work and the church gave a different answer to many problems than he did, but in its central concern he spoke for the dogma of the church and clarified the fact that nothing can be devised as something half-way between God and man. Therefore one can speak about the Holy Spirit only as the Spirit of God.

**THE CHRISTIAN SCHOLAR IN THE AGE OF THE REFORMATION.** By E. Harris Harbison. New York: Scribners, 1956. 177 pp. \$ 3.00.

Scholarship as a Christian calling has been a subject relatively neglected by both historians and theologians. Justice has been done to the saint and the prophet in Christian history, but seldom to the scholar. Through a study of a few Christian scholars of the Reformation period, these pages suggest what a Christian scholar is like, how he comes by a sense of his calling,

how he may reconcile his scholarly zeal with his Christian faith, and how his work affects the development of Christianity.

The author's approach is through human personality. Ch. 1 deals with St. Jerome, St. Augustine, Peter Abelard, and St. Thomas Aquinas. Ch. 2 discusses Petrarch, Lorenzo Valla, Pico della Mirandola, and John Colet, Dean of St. Paul's in London, who had great influence on Erasmus. With these sketches as introduction, Harbison then devotes a full chapter each to Erasmus, Luther, and Calvin. Each of them had a different conception of the scholar's role.

Erasmus was a scholar turned Christian; Luther, a Christian turned scholar. Calvin, left to his own inclinations, would have retired from society to study, but faith to him was an active thing that thrust him out into the world of events. Each came to his own conception of scholarship as a Christian calling and of the relation of faith to learning.

GEORG SPALATIN. 1484—1545. *Ein Leben in der Zeit des Humanismus und der Reformation* [A life in the period of Humanism and the Reformation]. By Irmgard Höss. Weimar: Verlag Hermann Böhlaus Nachfolger, 1956. XVI, 467 pp., 7 tables. DM 27.00.

In eighteen chapters the life and work of one of the most important figures in the background of the Reformation pass before us. On the basis of careful study of the sources — in part, widely scattered manuscript material in archives, particularly Spalatin's letters — a sensitive gap in Reformation research has been filled. The author shows by means of the chronological construction of his work the penetrating roots that this private secretary and spiritual counselor to Frederick the Wise had with the beginning of the Reformation. This humanist, so closely connected with the group around Mutian, in his encounter with Luther became his pupil and friend. In this connection the book represents an important contribution to the biography of Luther and the evaluation of the relationship between Humanism and Lutheranism. Spalatin's activity in the service of the church, after leaving the court, becomes in the presentation of the author a sketch of the way in which a secure institutional foundation was given to the Reformation.

SCHRIFT UND THEOLOGIE. EINE UNTERSUCHUNG ZUR THEOLOGIE JOH. CHR. K. VON HOFMANN'S [Scripture and Theology A study on the theology of von Hofmann]. By Eberhard Hübner. *Forschungen zur Geschichte und Lehre des Protestantismus, Series 10, Vol. VIII.* Munich: Chr. Kaiser Verlag, 1956. 139 pp. DM 8.50.

Hofmann was not concerned about a system but about the method of theology. This thesis is for the author the key with which he intends "to come closer to the theological complexity of Hofmann's theological thought", in contrast to other contemporary interpreters of Hofmann who concern themselves only with his concept of *Heilsgeschichte*. And so he follows this thesis first in regard to the methodological connection between scripture, theology and church and finds here Hofmann's real theological intentions. It is to these that the Erlangen theologian wishes to give form with his concept of *Heilsgeschichte*. But it is precisely *Heilsgeschichte* as a methodological formula for the interpretation of scripture which is the theological thesis in which the author sees the greatest dangers in Hofmann's theology, for "the unity of the scriptures" is only given in "the living *Christus praesens*" and cannot be "made apparent by immanent criteria". In the sharpness with which, by means of these intentions, the problems of that time — but not only that time — are placed in the center of theology, the author sees the continuing significance of the theology of Joh. Chr. K. von Hofmann.

EXISTENZ IM GLAUBEN. [Existence in Faith]. By Søren Kierkegaard. Taken from documents, letters and journals. Ed. by L. Richter. Berlin: Evangelische Verlagsanstalt, 1956. 272 pp. DM 7.50.

Using the Danish document publication (1953) entitled *Breve og Aktstykker vedrørende Søren Kierkegaard*, the author, philosopher of religion in Berlin, presents a biographical interpretation of Kierkegaard's epistemological path with the use of carefully chosen and, in part, unknown source materials. The special theme of each phase of Kierkegaard's life is emphasized by means of sub-sections, each with a title and a table of events. In the introduction (pp. 8—35) there is an attempt to point up the relevance of Kierkegaard's total concern and with it to confront the intellectual, cultural and spiritual process of emptying and leveling that is going on today.



MARTIN LUTHER, SAINT AND SINNER. By Theodore J. Kleinhaus. London: Marshall, Morgen & Scott, 1956. 144 pp. 8 s 6 d.

This is a biographical study of the life and career of the great Reformer, intending again to make Martin Luther better known to the English speaking public. Even though this investigation does not produce new findings that might carry forward scientific Luther research, it contains all the background material of the Reformer's life and career that enables the readers in English speaking areas to get acquainted with him. Beginning with the years of Luther's childhood, the author leads us through all the stations of his life, drawing special attention to Luther's personality and its development. He also shows how a new church grew out of all the struggles and debates connected with the Reformation and what needs it had to meet. The last chapter deals with Luther's family, his followers and disciples, some of his outstanding writings and also a short view of the English Reformation. On the whole, the author shows that Luther was a man affected by sin and failure and yet a person highly gifted and chosen by God.

KURFÜRST OTT HEINRICH — POLITIK UND RELIGION IN DER PFALZ [Elector Ott Heinrich — Politics and Religion in the Palatinate]. By Barbara Kurze. Gütersloh: Carl Bertelsmann Verlag, 1956. 144 pp. DM 9.80.

Based on a thorough investigation of archives and other source material available, the author presents for the first time a history of one of the most important reformation periods in Germany, connected with a history of one of the most significant German princes favoring the Reformation. After briefly outlining the life of Elector Ott Heinrich, the author presents a picture of his activities both in politics and the Reformation. She shows that in 16th century Europe politics were closely connected with religious affairs and vice versa. As leader of his country he was simultaneously the head of the church in his territory and any action taken in one area would necessarily influence the other. The Palatinate is shown in the framework of the European political and religious movement. Ott Heinrich was the man who, after having overcome all

difficulties caused by the *Interim* and enthusiastic tendencies, reorganized both country and church, the latter by establishing a Lutheran church order which was, however, also influenced by upper-German ideas and thoughts. When he died, after a three year reign, his heritage was almost completely destroyed. The church became Calvinistic and the Palatinate no longer held a leading position in European politics.

LUTHER - JAHRBUCH 1957. Franz Lau, editor. Berlin: Lutherisches Verlagshaus, 1956. 163 pp.

The Luther Society (Luther-Gesellschaft) has had for many years a decisive part in Luther research by holding annual meetings, establishing personal contacts and by issuing a yearbook with contributions from the various fields of Luther research. Due to circumstances, no yearbook could be published since 1941. Under the editorship of Prof. Franz Lau, church historian in Leipzig, the Luther Society now presents its first post-war volume of the yearbook. It aims to serve two purposes: to publish contributions on Luther research and to report on the present status of research by book reviews and bibliography. It contains five presentations: *Luther's Doctrine of Law and Gospel* by Ragnar Bring, *Luther's Doctrine of the Two Realms in the Fire of Criticism* by Paul Althaus, *The Non-juridical Luther* by Hans Liermann, *Luther's Place in the History of Literature* by Heinz-Otto Burger and Spener and *Luther* by Martin Schmidt. It also contains reviews of outstanding books on Luther and a selective bibliography covering the period from 1940 to 1954.

LUTHER'S WORKS: SELECTIONS FROM THE PSALMS, VOLUME 13. Edited by Jaroslav Pelikan. St. Louis: Concordia Publishing House, 1956. 451 pp. \$ 5.00.

This is the third volume in the projected series of fifty-five volumes of Luther's works.

This third volume contains Luther's commentaries on Psalms 65, 68, 82, 90, 101, 110, 111, and 112. The list of translators includes the names of Martin H. Bertram, C. M. Jacobs, Paul M. Bretscher, Alfred von Rohr Sauer, H. Richard Klann, and Daniel E. Poellot. The introduction was prepared by Prof. Pelikan.

AUF DAS ERFÜLLT WERDE. *Frühchristliche Geschichtsdeutung* [That it might be fulfilled. *The Early Christian Interpretation of History*]. By Robert L. P. Milburn. Munich: Chr. Kaiser Verlag, 1956. 245 pp. DM 12.00.

This study of the understanding of history of the writers of the ancient church comprises the writings of the N. T. through those of Augustin and his contemporaries. In the preface the general (which means also today's) problems involved in every understanding of history are laid bare and in this way a vital, immediate connection is created to the positions taken by the men of the ancient church on this problem. Sources are generously quoted and are indicated in a bibliography at the end of each chapter. General lines of the understanding of history (history as the fulfillment of prophecies, as a means toward the ethical education of mankind by God, or as the exact description of "what happened") are drawn and the development of the thinking of the men of early Christianity in their ties to the thought and events of their time is shown.

THE MINISTRY IN HISTORICAL PERSPECTIVES. Edited by H. Richard Niebuhr and Daniel D. Williams. New York: Harper and Brothers, 1956.

This is the second of two proposed volumes on special theological research to appear in 1956. The first appeared in April under the title *The Purpose of the Church and its Ministry*. A third volume on *The Advancement of Theological Education* is scheduled for 1957. In this second volume appear nine special studies by eight theologians and scholars, namely, John Knox, who deals with "The Ministry in the Primitive Church"; George Williams, "The Ministry of the Ante-Nicene Church" and "The Ministry in the Patristic Period"; Roland Bainton "The Ministry in the Middle Ages"; Wilhelm Pauck, "The Ministry in the Time of the Reformation"; Edward R. Hardy, "The Priestly Ministries in the Modern Church"; Winthrop Hudson, "The Ministry in the Puritan Age"; Sidney E. Mead, "Rise of the Evangelical Conception of the Ministry in America: 1607-1850"; and Robert Michaelsen, "The Protestant Ministry in America 1850 to the Present". Among the questions discussed in this historical survey of the ministry are:

Who becomes a minister? How is he trained? What is his professional status? What are his relations to church and state authorities? What are the forms of ministry and priesthood?

WILLIBALD PIRKHEIMERS BRIEFWECHSEL [*Pirkheimers Correspondence*]. Vol. 2. Collected and edited with explanations by Emil Reicke in connection with Arnold Reimann. Munich: C. H. Beck'sche Verlagsbuchhandlung, 1956. 643 pp. DM 56.00.

Since 1940 the public has had vol. 1 of the Pirkheimer correspondence, edited by the Director of the Nuremberg Archives, Dr. Emil Reicke. After his death in 1950, Prof. S. Reicke, his son, worked on the publication of this second volume, with the assistance of Dr. W. Volkert, from the papers left behind by his father, who had almost completely prepared the material for publication. The 207 letters contained in this volume comprise particularly Pirkheimer's wide correspondence with the great personalities of his time. The exact chronological order of the letters, the extensive notes, the many expansions and corrections, and particularly the comprehensive indices make this edition of the well-known patrician of Nuremberg of special value.

KINGDOM AND CHURCH. By T. F. Torrance. London: Essential Books, 1956. 168 pp. \$ 2.60.

This is a lucid (but technical) study of the relation of the Kingdom of God to the church in the theologies of Luther, Calvin, and Butzer.

Luther's position is depicted as an "eschatology of faith". His rediscovery of the living God of the Bible who is in mortal combat with Satan in the everyday affairs of men gives eschatology its historical relevance. Yet Torrance insists that Luther's theology is so colored by his medieval heritage that it remains essentially (with the Latin Fathers) an eschatology of apocalyptic judgment, stressing the necessary decay and collapse of a sinful world. Here, for Torrance, is rooted the pessimism and social defeatism of Lutheranism. Christ rules only *de jure* in history, comforting men in it and saving them out of it.

Much more to the author's liking is Calvin's "eschatology of hope". He sees Calvin's stress on the resurrected (rather than



crucified) Lord who now rules the world *de facto* as an activistic eschatology which values renewal of the world through the incarnation of Christ's rule over the daily activities of communal life. Whereas Luther lays great stress upon the sin in all human life — persisting even in the heart of the Christian and the church — and the consequent need for daily repentance, Calvin voiced great hope for the growth and progress of the people of God in humanizing, and even Christianizing, the common life of the citizenry.

A short, but suggestive, study is also made on the "eschatology of love" in the lesser-known theology of the Strasbourg Reformer, Martin Butzer. Torrance suggests that here in "the translation of Christian faith into a true and faithful love to all men" might be the connecting link by which to bring the Lutheran and Reformed churches into closer understanding.

## Systematic Theology

THE DOCTRINE OF THE CHURCH IN AMERICAN LUTHERANISM. By Conrad Bergendoff. Philadelphia: The Muhlenberg Press, 1956. 93 pp. \$ 1.50.

This volume embraces the Knubel-Miller Lectures for 1956. Established in 1945 in recognition of the first president and the first treasurer of the United Lutheran Church in America, this lecture series is now in its eleventh year. The lecturer is President of Augustana College, Rock Island, Illinois. Following his introduction, Dr. Bergendoff discusses in five chapters the constitution of the church, the doctrine of the ministry, the congregation, congregation and synod, and general synod and the church. With a wide experience and broad knowledge of the life and work of the Lutheran Church in America and throughout the world, Dr. Bergendoff deals with divisions and dissensions in the history and life of the church and the principles by which the church should function.

THE MOMENT BEFORE GOD. By Martin J. Heineken. Philadelphia: The Muhlenberg Press, 1956. 386 pp. \$ 5.95.

The author, who is Professor of Systematic Theology in the Philadelphia Lutheran

Theological Seminary, sets forth his interpretation of Kierkegaard against the background of many years of study and reflection. His primary aim is to clarify those points at which Kierkegaard is most often attacked and misunderstood. In doing this he seeks to point out also what it means to be a Christian. In thirteen chapters he covers the course on Kierkegaard. While he rarely introduces quotations from the great philosopher, he presents his thinking aptly and with restraint. He begins in Chapter I with a survey entitled "After One Hundred Years" and concludes in Chapter XIII with "A Final Inventory." In the intermediate chapters he covers the field of Kierkegaard thought and points up its strength and limitations.

UNSTERBLICHKEIT UND AUFERSTEHUNG. [Immortality and Resurrection]. By Gerhardus van der Leeuw. Theologische Existenz Heute, Nr. 52. Munich: Chr. Kaiser Verlag, 1956. 30 pp. DM 1.50.

This small study is the German translation of the 4th edition of a Dutch work. The author proceeds at first along lines of the phenomenology of religion and shows how the primitive view of life and Greek idealistic philosophy attempt to deal with death and the problem of the continuation of life after death. In contrast to the idealistic hope of immortality and its separation of body and soul the author develops the Christian message of the resurrection. Only here is death taken seriously and the reality of man as a being destined for death recognized. The overcoming of death is only possible by means of the resurrection of the dead. Life which is thereby given as a gift (the author lays great stress on this point) thus determines even the earthly existence of man.

THE PURPOSE OF THE CHURCH AND ITS MINISTRY. By Richard H. Niebuhr. New York: Harper, 1956. 180 pp. \$ 2.00.

After a broad and extensive survey into most of the conditions and situations of American theological schools, Niebuhr shows how Protestantism faces the task of rethinking and reworking, in the light of Scripture and the whole of church tradition, the meaning of the church and its ministry in the face of present-day needs.

THE VOICE OF CONSCIENCE. By Alfred M. Rehwinkel. St. Louis: Concordia Publishing House, 1956. 189 pp. \$ 2.75.

This book deals with the problem of conscience and moral law as put before us in our present-day situation. The author claims that moral law as given to man must be put into effect again otherwise mankind will find itself in chaos and confusion. The establishment of moral law is, however, not a matter of mere human decision and activity but in its final purpose obedience to the will of God. In this sense this book does not deal with theological ethics in particular but is unfolding philosophically an ethical concept that is based on the Christian faith. The book deals, in the first part, with the concept of conscience, its history, its functions and its Biblical, theological and philosophical foundations. The second part deals with questions connected with conscience and is presented under the headings: *Some Peculiar Manifestations and Characteristics of Conscience*, and *The Good and the Evil Conscience* and with the significance of conscience in various respects. In the last chapter great attention is also given the question of *Freedom of Conscience*.

GLAUBE UND HANDELN. *Grundprobleme evangelischer Ethik [Faith and Action. Fundamental Problems of Evangelical Ethics]. Texts from present-day Evangelical Ethics. Compiled by H. H. Schrey with an Introduction by H. Thielicke. Sammlung Dietrich, vol. 130. Bremen: Carl Schünemann Verlag, 1956. 470 pp. DM 11.80.*

The editors attempt to give an answer to the question, "Where does Protestantism stand today?" from an area in which the public is especially interested, the field of ethics. They wish to do this by presenting a representative cross-section and by bringing characteristic excerpts from the most significant works of present-day theologians. Among others, Barth, Bonhöffer, E. Brunner, Elert, Gogarten, Niebuhr, Soe, Tillich and Troeltsch are heard. This means that representatives of as many theological tendencies as possible are presented, to speak, however, as the subtitle already indicates, only on the fundamental questions and not on the individual problems of ethics. The individual quotations are arranged under eight sections which are entitled, for instance, "The Command of God" or "The Responsibility of Man". This gives to the collection divisions which do not allow the

characteristic differences of the individual theologians to stand out sharply, because, for the most part, they are speaking on quite different questions. Yet the editors were aware of this and point out to the readers their concern and the short-comings which are of necessity connected with it.

THE PROTESTANT TRADITION; AN ESSAY IN INTERPRETATION. By J. S. Whale. Cambridge: Cambridge Univ. Press, 1956. \$ 3.75.

Beginning with a careful study of the place in Protestantism of Luther, Calvin, and the 16th and 17th century Sectarians, as well as of the background of all of these figures, Whale then takes up modern problems confronting Protestants among which are totalitarianism, relations with Roman Catholicism, and ecumenism.

DIE METHODENFRAGE DER THEOLOGIE [*The Question of Method in Theology*]. By Gustav Wingren. Göttingen: Vandenhoeck and Ruprecht, 1956. 161 pp. DM 10.80.

This book, originally published in Swedish, is now also available in German. Upon its first publication it caused and stimulated a great deal of discussion among the Swedish theological public. The author deals with the basic concepts of three outstanding contemporary theologians, Anders Nygren, Karl Barth and Rudolf Bultmann. Critical questions are raised about their anthropology and their hermeneutics, questions that are based on a thorough analysis of their thought and writings. On the basis of his findings, the author finally develops his own concept of systematic theology and its methodology, of anthropology, of the Scriptures and of the problems of hermeneutics.

VERKÜNDIGUNG UND FORSCHUNG [*Proclamation and Research*]. Ernst Wolf, editor. Munich: Chr. Kaiser Verlag, 1956. 287 pp. DM 8.70.

This is intended to be an annual report of all fields of theological research, issued by a number of German scholars. This recently published (1956) first part of the whole volume covers the time from 1953 to 1955 and contains almost all publications from German theological research and a selected number of non-German contributions. Apart from some exceptions, evaluations are given on the basis of Karl Barth's Theology.



## Practical Theology

THE APOSTLES' CREED TODAY. By Conrad Bergendoff, Rock Island: Augustana Press, 1956. 47 pp.

In this small volume Prof. Bergendoff evaluates the meaning and the challenge of the Apostles' Creed for the church today. In a more popular way, the author not only explains the theological implications of this ancient confession but also the practical issues connected with faith in the Triune God. Under the three headings: *The God Beyond our Knowledge*, *The Image of God and the Image of Man* and *The World of the Holy Spirit*, a great deal of consideration is given to Luther's explanation of the Apostles' Creed in the Small Catechism.

BEICHTLEHRE FÜR EVANGELISCHE CHRISTEN [*Instruction on Confession for Evangelical Christians*]. By Wolfgang Böhme. Stuttgart: Evangelisches Verlagswerk, 1956. 110 pp. DM 6.80.

The question regarding private confession on the part of Protestants is being intently discussed at the moment in the Evangelical church in Germany, not least because of the 1956 *Kirchentag* in Frankfurt. In this situation the author presents his small volume with the intention of recapturing private confession for our church. Following a collection of biblical passages regarding sin and the forgiveness of sin there is a section entitled, "Forms of Confession" in which the author describes six general types of confession among which as principal types are personal or inner confession, public confession and private confession. A section on the "Essence of Confession" forms the focal point of the book, a thorough dogmatic view of the problem, especially, however, of the questions regarding absolution. At the conclusion the author then discusses the actual practice of confession, that is, confessing and hearing confessions. It is helpful that all the pertinent statements of Luther and Calvin, in addition to those of the Lutheran Confessions, but also including pertinent literature up to the present, have been taken into consideration. The bibliography offers good opportunity for further study.

A THEOLOGY FOR CHRISTIAN STEWARDSHIP. By T. A. Kantonen. Philadelphia: The Muhlenberg Press, 1956. 126 pp. \$ 2.00.

The author of this volume is Professor of Systematic Theology in Hamma Divinity School, Springfield, Ohio. Among his former writings are *Resurgence of the Gospel*, *Theology of Evangelism*, and *The Christian Hope*. In a series of eight chapters Dr. Kantonen discusses stewardship in relation to theology, the Word of God, the nature of God, Christ, the Holy Spirit, the Church, justification by faith, the priesthood of believers, and reward. He presents a fresh approach to all these theological issues and their challenge for our present day situation. The author's concern is to keep theology and stewardship inseparably together. Theology without the practical application of faith to life degenerates into ivory-tower cogitation. Similarly, stewardship without theology for its base becomes shallow activism. The connecting link must be maintained in the Gospel. It is the expression to us of God's love through Christ. It makes it possible for the Christian to see the world with its activities as God's workshop. In this sense all of life's activities become a part of the Christian's stewardship and he is free to act as a channel of God's grace.

THOLUCKS PREDIGT. *Ihre Grundlage und ihre Bedeutung für die heutige Praxis*. [*Tholuck's Preaching. Its Foundation and its Significance for Present-day Practice*]. By Martin Schellbach. Berlin: Evangelische Verlagsanstalt, 1956. 184 pp. DM 8.00.

The author presents a study in the history of theology of one of the most effective figures of the German Awakening of the 19th century. He evaluates the preacher and theologian in Tholuck above the scholar, who had a continuing effect in pupils who followed his way of preaching, like Dryander, Ahlfeld, Kögel and others. There is also a brief treatment of each of them. Tholuck's being bound to Scripture as a whole above preference for individual texts to the personal life of faith and to the congregation as the bearer and goal of his emphasized preaching. The unique character of Tholuck's preaching is according to the author, his relation to a personal, vital understanding of fellowship, to Christian experience as an acknowledgement of the atoning and justifying grace of God in Christ, to the fundamental theological insight that the degree of recognition of sin is dependent upon faith. An appendix contains some of Tholuck's prayers and sermons.

PUT YOUR FAITH TO WORK. By Karl H. A. Rest. Philadelphia: Muhlenberg Press, 1956. 186 pp. \$ 2.75.

This book by a parish pastor grew out of the experiences he had with the problems presented by the particular structure and framework of American church life. Where membership in a church is a matter of personal decision, Christian faith and its implications for everyday life are different from those in a state-church or folk-church framework. Based on the postulate that a Christian cannot be without the church, the author evaluates in five chapters the issues and content of Christian faith. From here he proceeds to the challenge out of this faith for the congregation and the individual believer. The author holds that faith is not a matter of mere reasonable acknowledgment of historic facts or dogmatic statements but a matter of personal appreciation of God's great deeds and their realization in life, in the worship service of the church, in private devotions, in daily encounter with the Word of God and in practical service to one's neighbor, be it by supporting the church's program of service or by private action and enterprise. The author puts special emphasis on the close connection between the content of Christian faith and its challenge and implications for practical life.

KIRCHENRECHT UND KIRCHENGESAMT. [Church law and Church Power. Studies on the Theory of Protestant Church Law on the Basis of Lutheran Doctrine]. By Herbert Wehrhahn. Tübingen: J. C. B. Mohr (Paul Siebeck), 1956. 160 pp. DM 17.80.

In the more recent discussion on the relationship of the "essential church" to the "empirical church" (as a theological phenomenon) these three studies, which are parts of a law dissertation, are bound to have special significance for two reasons. Firstly, the author presents here a comprehensive systematic survey of the development of the discussion in the last 70 years. In the first study the protestant theories of church and their methodologies

(esp. Sohm, Holstein, Liermann) are given. A second study presents the development in Protestant practical theology (esp. von Zezschwitz, Th. Harnack, A. D. Müller) and in more recent systematic literature. In addition the author offers "preliminary reflections" on the significance of the Lutheran confessions for the theory of church law. Secondly, this work has its significance in the author's own position, taken from the "distinctive Lutheran doctrine" (law and Gospel, the two kingdoms) and developed in the doctrines regarding adiaphora and church discipline (the power of the church as an adiaphoron, as *potestas*: "there is no institutional criterion for evangelical church law"). Because these studies were produced in 1951, one misses the mention of and the discussion with some of the newer works, for example Heckel or E. Brunner.

THE TIMES TEST THE CHURCH. By Frederick K. Wentz. Philadelphia: Muhlenberg Press, 1956. 154 pp. \$ 1.95.

This investigation tries to answer some of the urgent questions which the American church public is dealing with today. Based mostly on the findings of Kenneth Scott Latourette, the author presents a brief history of the church ("Where Do We Stand in Christian History?") in the first chapter. Then he deals with the mission work of the church and the question it faces in meeting the task of proclaiming the gospel to the world. He gives special attention to some modern missionary enterprises like the worker-priests in France, and the present day situation of the younger churches. A great deal of consideration is given to the question of church unity (III: "Are Christians Closing Ranks?") with special emphasis on American Protestantism. The last two chapters focus almost exclusively on the church's situation on the North American continent, dealing with the two problems (a) What Protestantism means to America of today, and (b) What movements, ideas and thoughts influence American Protestantism.

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# LUTHERAN WORLD

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Christian truth, if I may say so, has itself eyes to see with, yea, is all eye; but it would be very disquieting, rather quite impossible, to look at a painting or a piece of cloth, if when I was about to look I discovered that the painting or the cloth was looking at me—and precisely such is the case with Christian truth, it is that which is looking at me to see whether I do what it says I should do. This, you see, is the reason why Christian truth does not allow itself to be presented for reflection or expressed eloquently as a reflection; it has itself, if I may say so, ears to hear with, yea, it is as it were all ears, it listens attentively while the speaker talks; one cannot talk about it as about an absentee or as a thing present only objectively, for since it is from God and God is in it, it is present in a very special sense while one is speaking about it, and not as an object, rather it is the speaker that is the object of its regard, in speaking he has conjured up a spirit which examines him.

Hence it is a venturesome thing to preach; for when I mount to that sacred place—whether the church be crowded or as good as empty—I have, though I myself may not be aware of it, one hearer in addition to those that are visible to me, namely, God in heaven, whom I cannot see it is true, but who verily can see me. This hearer listens attentively to discover whether what I say is true, and He looks also to discern (as well He can, for He is invisible, and in that way it is impossible to be on one's guard against Him)—so He looks to see whether my life expresses what I say. And although I possess no authority to impose an obligation upon any other person, yet what have said in the course of the sermon puts me under obligation—and God has heard it. Verily, it is a venturesome thing to preach!

Søren Kierkegaard  
Training in Christianity

## The Unity of the Church

No one will dispute that church cooperation and unity are in the air. That is plainly to be seen wherever we turn our eyes, on every level of action and thought. Our own church, the United Lutheran Church in America (ULCA), belongs to the World Council of Churches, the National Council of the Churches of Christ in the United States of America, the Lutheran World Federation, the National Lutheran Council and the Canadian Lutheran Council, and is in friendly association with the Canadian Council of Churches. That is impressive in itself and reveals the temper of the times. The growth of Christian partnership is in many ways the most conspicuous development in church life today, and we have our share in it. On a deeper plane, a truly historic event has occurred within the past biennium. The Augustana Church has joined our ULCA in inviting all the Lutherans of America to enter into organic union as an act of loyalty to the Christ whom we confess with one voice.

In the mind-life of the church this accent is equally clear and all-pervasive. The Minneapolis Assembly of the Lutheran World Federation in 1957 will center around "Christ Frees and Unites", with its chief stress, we hope and expect, on the latter verb. One week later the evangelical churches of nearly all confessions in North America are to grapple with "The Nature of the Unity We Seek" at the first Faith and Order conference on this continent. This meeting will be a radical innovation on our side of the Atlantic, where doctrinal studies have been slighted in the past in inter-church activities, and so highly welcome to Lutherans.

All of these stirrings focus on Christian unity. Sound principles need to be laid down and reverently thought through. That is the aspiration that inspires these lines. I hope and pray that it will not prove to be presumptuous.

In candor I must confess at the outset that the analysis that follows makes no pretense to a high degree of originality. No startling new depths will be plumbed. I have gleaned in many fields. The best I can say for this document is that it reflects a conscientious effort to weigh and absorb into my own thinking the truths I have found. In addition to ingestion, there has been prolonged digestion, as you will see from numerous applications of the root ideas to the current situation. The ultimate norm, after all and over all, is the Holy Scriptures! The standard according to which every judgment must stand or fall is, Does it rightly interpret the Word of God? And what I have to say here must also ultimately be measured by this norm.



## Five Basic Presuppositions

*Unity is a gift from God.* We do not create or achieve it. Here is the most fundamental fact of all, a truth which we need to understand clearly with our minds and hold firmly and obediently in our hearts. Like all the undergirding axioms of the Bible and of life itself, it is very simple. It is so simple that Christians often fall into irretrievable error by overlooking it; by not realizing that unity is as directly his gift as life, strength, love, joy, hope, yes even forgiveness. God is its source. Unity is a reflection of his nature. Whatever else the often used and sometimes abused text from John 17 means, it teaches that! When our Savior prayed, "That they also may be one; as thou, Father, art in me, and I in thee, that they also may be one in us", he spoke not only of the standard of unity, nor of its goal, but equally of its origin.

Since God gives it, unity exists. It is not full and perfect in today's world; that is obvious. God himself would be the first to disclaim any such thing. Indeed, the present unity of Christ's church is pitifully fragmentary, both inwardly and outwardly. But one thing we cannot say—that the impediment is in God. He does not willfully withhold this blessing or any other. We can be sere, because we know him, that God stands ready to give more and more.

Man's role, we have said, is not to manufacture or devise or scheme out unity. Our peril is that we may not discern God's gift; our pride, and even our busy-ness, can stand in the way. A still more sobering and warning thought is that even after we have had a glimpse of the unity he offers, we may not accept it. It is the same with faith and pardon. To our sorrow, we know that human nature can reject and turn away from both. Unity is no exception. Our calling is to manifest all the unity that he has given.

*Unity is in Christ and, reciprocally, through Christ being in us.* St. Paul's haunting phrase "in Christ" is as practical as it is mystical. In it the secret of the unity of the church is unfolded a vital step further. All true oneness among Christians not only goes back to him; it flows from him. It is because we have one Lord that we also have one faith and one baptism. Every syllable in his classic declaration, "I will build my church", is heavy with meaning, but the first person singular looms high over all. The living, the being, and the unity of the church are all in the "I".

One of the favorite dictums of Martin Luther was, "The Word constitutes the church." That is only another way of saying that Christ is its unitive principle. He is the one who is in the Word, and is its perfect embodiment. He makes the Lord's Supper a sacrament by being really present in it. As he sends life coursing out from himself to all the members of his body, he binds them together. Well St. Paul exclaims, "The bread which we break, is it not the communion of the body of Christ? For as it is one bread, so we being many, are one body, for we are all partakers of that one bread." To be in Christ is to be

caught up by him into the new redeemed humanity, of which he is the head. It is to be with many brethren in the community of his resurrection.

Conversely, when Christ comes into each one's individual heart, he also draws his own to one another. He is the great reconciler; how often our estrangements offend and go counter to him! The wonder is that all of us have not driven him away with our harsh judgments and antagonisms. If he remains, the uniting Christ will inevitably show himself in our affections and attitudes. He will ignite in us his zeal for the unity of his people.

What is true of Christians as single persons, is also true of Christ's church. His desires and his power are the same for both. The only business churches have to associate with one another is "to manifest oneness in Jesus Christ as divine Lord and Savior." When they can do so without equivocation, they have no right to refuse. When they are deeply one in faith and confession, "What God hath joined together, let not man put asunder."

*Leading into Unity, as well as into Truth, is the work of the Holy Spirit.* We Lutherans have tended to emphasize truth; sometimes we place such exclusive stress upon it that the other pole of the Spirit's magnetism has been obscured. Insistence upon agreement in doctrine as a pre-condition for church fellowship is the distinguishing mark of Lutherans among all Protestants, and should never be relaxed. Allegiance to Christ as the Truth rules out indifference, or even a casual attitude, to the truths about him that have been revealed. Here we stand and we shall not renounce our conviction.

At the same time, we Lutherans need to remember two things. One is that this virtue can be carried to excess. A danger lies at our doorstep; it is the danger of intellectual pride. A man, even an earnest Christian, can get to the point of loving theological refinements just for their own sake, of allowing the thing (faith) that ought to unite to become unnecessarily divisive. At the worst, as a specially accusing irony for Lutherans, our very doctrinal rectitude of which we are so proud can be twisted into good works.

Furthermore, never forget that the Spirit still leads on. We do wrong to the dynamic Holy Ghost to try make him static. His leading into truth is not exhausted; we must continue to be wide open in mind and spirit to it. Granted that the Scriptures are a sufficient and unalterable revelation, the possibility of our being guided into a deeper and truer understanding of what they teach is not at an end. With humility and with gratitude, we have experienced such growth in our generation, not the least in the new weight with which the cause of the unity of the church has been laid on our souls.

The Spirit, with equal dynamism, leads to the church. It is no coincidence that at the very hour when he descended, the church began; a Christian community was born, which because it was a community had unity as one of its inherent features. It is more than an accident of language that the word "church" appears in the New Testament in only two meanings, denoting the local congregation and a single universal church of God. The many, separated



"churches" of today do not fit in the New Testament vocabulary, not only because they did not come into existence until a later period of history; the very idea of them would have been a jar to the apostles and evangelists who wrote as they were inspired by the Holy Ghost. "Is Christ divided?" was an absurdity to the mind of St. Paul. The dividedness of the church does violence to the Holy Ghost who lives in it.

This does not mean that the Spirit never consents to divisions. We believe and testify that he, and not Luther or Melancthon or any of their colleagues, was the moving force in the Protestant Reformation, the widest and deepest split of all. What it does mean is that the Holy Ghost, from all we know about him, does not bless divisiveness in itself. He is not content with its results nor does he exonerate us for sitting down and complacently accepting them. In his eyes, we can be certain, division is an evil to be tolerated only until a greater evil has been overcome. The burden of proof is on those who would perpetuate it. They have to show continuously that loyalty to the Word, which is Christ, compels them to remain separate from their fellow-believers.

*He who affirms unity must also desire union.* Is not all of this stated too strongly? some will ask. Isn't unity an affair, an attribute, of the "invisible" church, and shouldn't you speak only of that? The reply is, No. Bishop Anders Nygren refers in the book *This is the Church* to the negative consequences to Christ himself of such a contention. If we limit Christ to being the head of the "invisible" church, we come dangerously close to separating him from human life as it is actually lived on earth. The inmost nature of our Lord was fulfilled by his entering into our tangible world, by his becoming flesh and dwelling among us so that men beheld his glory. Just so, he is the Lord of the church that we see as well as of the mystical church that is beyond our sight. He is in the Word that we hear from our earthly pulpits and in the sacraments that we receive at fonts and altars of wood and stone.

So too the church that the Holy Spirit formed on Pentecost was "visible". Living men were pricked in their hearts by the Gospel and exclaimed, "What shall we do?" They were baptized by other human beings, the apostles, and a church that was in plain view of the people of Jerusalem, and could even be measured by statistics, came into being. The Spirit, who lives among us and in us here on earth, is in the church that we know.

All of this has an important word to say about the contrast between "unity" and "union" that is often drawn nowadays, particularly among Lutherans. You might think that there is an antithesis, almost an antagonism, between those two terms. "Unity" is a mark of the "invisible" church and is from God; "union" has to do with the church in this world and can be negotiated and, if desired, postponed by men. To sharpen the opposition between these two ideas even more, some go so far as to fall into the error of belittling the "visible" church and end up by thinking that it is exclusively their own affair to do with as they choose. That is a pitfall from which a proper reverence for the Spirit

and a right understanding of the church should enable all of us to stay clear. Union for the sake of expediency is evil, because the church is the Lord's. For the same reason, unity without union cannot be condoned.

Since the Holy Spirit is omnipotent God, no one can set limits on what he can do. It is wrong to say dogmatically, This far we can go and never any further. Shouldering off the issue of unity on future years, and then shaking our shoulders in relief because we have transferred the burden, will not do. We, in our own generation, must beware of quenching the Spirit. Thanks to him, praise God, a church like ours that yearns for unity is never justified in having a defeatist attitude. God the Holy Ghost is able to bring his will to pass, leading into a vista whose end we cannot see.

### **Examples from the Scriptures**

Every image of the church in the New Testament has one striking quality. Without exception the idea of unity is implied in every one of them. In so far as the "visible" church shares the character, and partakes of the nature, of the true church of God, this graphic truth applies to it too.

#### **Body of Christ**

As his body, the church must be one for he is one. The whole intent of the parable of the foot, hand and eye in I Corinthians 12 is to show that many members, diverse in themselves, are unified in Christ and so in relation to each other. Any sense's attempt to secede would be fatal to itself and would do injury to Christ, of whose body it is a part.

#### **Bride of Christ**

A bride is a person; the mark of personality is unity. Our Lord's marriage is monogamous.

#### **Household of God**

God's family has one Father. His sons are fed at the same table: manna in the wilderness, bread and wine in the new covenant. We know each other as brothers because the Spirit has first led us to cry Abba, Father.

#### **Christ's flock**

The Good Shepherd's sheep hear his voice. They follow him and nobody else. Any sheep that wanders off ceases to be a member of the flock and has to be restored to it. "There shall be one fold and one shepherd."

#### **His disciples**

A man becomes a disciple by having a Master. The teacher is the center of the circle; there would be no circumference without him. Division among the twelve was a mark of disloyalty, the seed of tragedy.

#### **Temple of God**

We are God's temple because the Spirit of God dwells in us. We grow up as living stones into one building, which has one cornerstone, Christ himself. The New Testament word for this spiritual temple is not the one that the Greeks used for a marble structure. Its essential meaning is the presence of God, we know him as the one God, with his people.

#### **A chosen nation, the new Israel**

The people of the covenant had no king but God. He held them together by his law and prophets. He had called one man, Abraham, to be their father. Above all, they were a worshipping congregation before one altar.

#### **A pilgrim people**

"Through the night of doubt and sorrow onward goes the pilgrim band." Stragglers are lost in the darkness. People who yield to the temptation of settling down in the land that



the wayfarers are passing through, are left behind. The pilgrims' unity is in their goal, when "clouds and darkness ended, they see Thee face to face".

### New Jerusalem

The perfect Zion, says Revelation 21, will be revealed at the end of time, fresh from his hand. Its citizens will not be scattered, like the men of the tower of Babel. The redeemed will be gathered together from the four corners of the earth and all eyes will be upon one throne.

In all, scholars have counted more than eighty symbolic words about the church in the New Testament. They are many facets of a single sparkling gem. The jewel itself is unbroken, beautiful in its wholeness.

Our Lutheran emphasis on the Bible, of which we make so much, does not mean all that it should if we do not see and apply this insight.

*Unity, as a concept, is glorious.* There is a reflection of God in it and a vital principle for his church. A matching, equally important, value in it that we must not overlook is in what it does. Unity is not an ethereal, platonic idea that floats high in the air; it has a practical mission in this world. God never gives any of his blessings simply for our own enjoyment, merely for us to keep to ourselves. Health is not for idleness but for productive work. Forgiveness is not to enable us to relax in a glowing feeling that we are the sons of God but to send us out to be little Christs to our neighbors. The peace in our hearts is to radiate out to all mankind. When nations containing many Christians with God's peace in them are not peaceful, unbelievers do not know what to make of it. They keenly sense the inconsistency and point the finger of shame. To be grateful and obedient, Christians must act on their gifts.

Just so it is with unity. Dr. T. N. Hasselquist, the first president of the Augustana Synod, saw this almost ninety years ago when he wrote, "The Church of God, according to the Word of God, should be united in one communion *in order that* its unity might contribute to the strength of its influence both within itself and in its external witness." Another unimpeachable Lutheran voice, that of Professor Edmund Schlink of Heidelberg University, goes a step further in our own times: "If we do not manifest the unity which has been given to us, this act of God's grace will become an accusation."

Far more authoritative than either of them is the clear testimony of the Bible itself. "Ye are a royal priesthood", St. Peter exclaimed in his first Epistle, and then went on to say why: "that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Even God's old Chosen People, unlike the other nations of antiquity, did not think of him as only a tribal deity, but recognized that the promised Messiah was to rule over all of humanity. All peoples would catch hold of their cloaks in order to ascend into the mountain of the Lord. Above the whole orchestra of the Holy Scriptures sounds Christ's own high priestly prayer: "That they all may be one . . . *that the world may believe.*"

The unnecessary divisions of the Christian church are a *scandalon* in non-Christian lands. They are a handicap for the Holy Spirit as he sends out the rays of the Gospel and a sinful deterrent to the Good Shepherd gathering new

sheep. Unnecessary divisions confuse and deter many who are otherwise ready to become believers. Worst of all, they are a misleading, and even false, witness to the one Lord.

We are grateful that the Lutheran family within the Christian church is rapidly uprooting this cause of offense in Asia and Africa, where united churches of our confession are springing up almost everywhere. With all our hearts we wish it could be so in North America too! Every vestige of competition, with its wastage of men and means, accuses us. Every hesitation to act on the deep unity of faith that God has given us shows unthankfulness to the Giver. Every stride in comity, of which the activities of the Regional Home Mission Committees of the National Lutheran Council are an encouraging example, has powerfully aided in spreading the Good News and, as a corollary, in the growth of our still separate churches. Who can justify being content with half-measures? A divine imperative, like the command at the Red Sea, calls on us to go forward, under his leadership, as one people of God.

Unity is not an end in itself. Through it, at its best, God gives new life to Christians, a new glow to the Gospel, a new flowering to the church, and a new and clearer witness to his Son.

### Wrong Reasons for Church Union

Unfortunately, as happens to all the finest things in life, many of the common motives for Christian unity—the ones that are most widely talked about—are far less noble. In the name of being “practical”, unworthy arguments are frequently advanced for it. A great deal of base metal has been mixed with the pure scriptural gold in popular thinking on this subject, with the result that most Christians have become bewildered and uneasy in their minds. A refining process is needed for our own sakes and in the interest of Christian consistency. The case for church union, as it is understood today, is seriously clouded; it is high time for it to be clarified. That is what the next chapter seeks to do.

If my description of “wrong reasons” sometimes seems too sharp, please ascribe it to the brief form in which they have to be stated. Remember too that they are addressed to ourselves and are not intended as uncharitable criticisms of others.

1. A clamor for union can reflect indifference to the faith. That comes to mind first. Since there is already a widespread breakdown of unity of belief within some denominations, the argument goes, churches may as well pool all their differences in one giant mixture. There is no chance, not even a justification for any further attempt, to arrive at a common creed. The men who contend this, as a rule, do not have too firm a faith of their own and so are naturally impatient with definite confessions. Needless to say, no American Lutherans share this view.



2. A second group is colored by sentimentalism, to risk using an offensive word. Other Christians are nice people. How good and how pleasant it would be to dwell with them as brothers in a single church! Furthermore, they are sincere in their beliefs. That is the key word, "sincere". The fault is that it is turned into an absolute. No matter what a person believes, it is his sincerity that counts. The point of origin of unity is found in precisely the wrong direction; in a human quality, not in its divine source.

3. Large combinations are in the spirit of the times. Huger corporations, vaster labor unions, greater universities are the order of the day; therefore bigness is good for the church. The suspicion that Christianity in America is largely an echo of the age in which we live would be confirmed to our shame if we listened to these advisers.

4. Increased prestige is a twin inducement. This is a worldly motive from top to bottom. Prestige means pride; it conveys a sense of power; it attracts the admiration of men. Granted that bigger numbers and expanded resources can be used for Christ, they ought not to be coveted for themselves. One hidden, usually unrecognized, reason why many people desire size for its own sake is because of the importance in which it lets them bask. Churches seem to gain in stature when they reach their first or second million members. All of us Lutherans in the United States are pleased that we rank third in numbers among Protestant denominations.

One uncomfortable question being asked of regional study groups for the conference on "The Nature of the Unity We Seek" is: "What are the basic motives impelling American churches toward greater unity in order and organization? power in national affairs? administrative efficiency? loyalty to Christ?"

5. The strength of the forces against us is often urged to justify union. A "rival" church, often nominated for that dubious distinction by ourselves, can be our standard of measurement. The plea is frequently heard that "we" ought to seize a certain opportunity or enter a particular field at once because if "we" do not act now, this or that church will get ahead of us. Church bodies have been called on to consolidate in order to gain "a more effective voice" in dealings with others named. Such tactics are "rivalries and emulations" that the Scriptures warn against. The Christian life is a race, to use a picture word of St. Paul, but it is not a contest in the sense that one Christian loses because another wins.

Even where the powers arrayed against us are the mighty forces of evil, we do not need to be afraid. Our trust is not to be in horses and chariots, in statistics and bank balances, but in the Lord of Hosts.

6. Economy can be quickly dismissed as an attraction. There are always a few small minds to whom saving money looks like a plausible outcome of union. Before long they are full of complaints because it never results that way. Church mergers can, and often do, lead to a better deployment of resources. Almost without exception they stimulate greater zeal. Budgets go up,

as they should, but seldom down. Economy can be effected but it is in the use of money, not in the quantity spent.

Christian, beware! All six of these motives spring from man's own superficiality, self-interest and lack of faith. Every one of them is an arrow that points away from the true basis of unity because it points in the opposite direction from God. Professing to do right things but acting on wrong premises, they warp the church of Christ.

### Equally Mistaken Objections to Church Union

The list of deterrents, of just as twisted and twisting reasons against church union, is even more formidable. Because they often have a seductive and, it's not too much to say, respectable sound in Lutheran ears, this roll call demands still deeper heart-searching. One fact will become plain as you read on. Many of the motives against uniting church bodies are just the opposite of the wrong reasons in favor of it. They go far toward cancelling each other out. The one quality they have in common is that they are man-centered.

1. The outward unity of the church, in distinction to inward unity of faith, is considered by some to be a matter of indifference, at least to have a low priority. Its time schedule can be adjusted to our liking and even to our prejudices. Unlike evangelism or Christian training or acts of mercy, it is not urgent now. "Such a federation (an expanded National Lutheran Council, including one other large church body now outside it) would, for all practical purposes, bring about as much unity among Lutherans as the next generation demands", a sample statement recently said. "The next generation" is the test, not the pressure from above.

2. Inertia holds us back. We are at home in things as they are. Leave us alone! Admitting that not everything is perfect now, if there are rough places in our present church organizations, we have worn grooves in our personalities to fit them. Any change is sure to increase friction. Such sentiments are only the church-side of a mood that all of us feel. Who would not like to slow down the changes in the outside world? In an age that has hopelessly spun out of control, we like to have something familiar in our hands and stable under our feet. Where more naturally than in the church?

This state of mind is particularly congenial, at the same time excusable and dangerous, for Lutherans in America. Self-protectiveness is instinctive after the rough experiences that we have been through. Memories of the hard period of getting rootage in a new land have not faded for many of us. The environment into which our fathers came was not hospitable to the spirit and convictions of our church. Our youth in earlier generations drifted away to other denominations; in not a few cases, so it seemed, they were actively enticed.



The Lutherans of America answered by raising high walls around their communities, both religious and social, in defense. Long after the provocations for it have declined, this set of mind still persists. It is not easy to change the ingrained attitudes of a century.

One thing is lacking! God called Abraham to go out into a strange and more glorious future "which he should after receive for an inheritance." In obeying, he was blessed. The voice of God calls to us too.

3. Fear of bigness, the exact opposite of the hunger for bigness, is very real in men's minds. There is a sanctity in being small, some think. We Lutherans, like all Protestants, have good reason to remember the abuses of ecclesiastical totalitarianism and to recoil from it. The spectacle, even the threat, of a super-church arouses just misgivings. We are tempted to cling to smallness for the safety it gives. What we forget is that local autonomy and regional self-government can and ought to be strong in uniting churches too. Scandinavia has its dioceses and Germany its provincial churches; it is not in the genius of Lutheranism to produce a solid, massive church structure anywhere. Our own United Lutheran Church in America is a living example of this principle.

4. Regard for prestige operates in this reverse direction too. "What will we have to sacrifice?" is one of the first questions asked. Will the face of the new church look more like somebody else's present church organization than like ours? If so, there is a loss of face for us. One strong reason for each one's attachment to his church polity, whether we recognize it or not, is just that it is his own. Popular talk about negotiations for union quickly centers around, and then highlights, "concessions". The other side's compromises must be at least equal to our own. It is humbling to yield to others!

A voice from a small synod exclaims, "To merge at this time would mean that we would be as insignificant as if a pail of water were thrown into a lake." Large churches can also suffer from pride in proportion to their size.

Altogether too easily overlooked is: Whose church is it going to be? Christ's!

5. National origins have been a formidable barrier to Lutheran unity and union in America. Due to the historical accident that our ancestors came from many European countries speaking different languages, our church in this western world has been a coat of many colors. More accurately, it has been a cluttered wardrobe of separate garments.

Ever since Christianity began, a tension has existed between universality and particularism based on nationality. On account of all the divergent cultures from which we came, this tension has reached a peak in American Lutheranism. Christian faith strengthens filial gratitude, so it was inevitable that the Lutheran pioneers and their children to the second and third generations were filled with ancestral loyalties that clashed and kept them apart.

A full century later, thanks to the solvent of time, many separate Lutheran hues and tints are at last being blended in our days. The magnetism of the Gospel, thank God, is finally proving to be stronger than any centrifugal force.

The plea is still heard that each nationality has a distinctive contribution, a particular flavor, that deserves to be preserved in a united church. Never, or almost, never, does anybody deny that the Lutheran strains in America should finally converge. The paradox is that at every stage there are balancing voices that call for delay. Question: How can a treasure be given and at the same time withheld?

6. Separate, even competitive, churches provoke each other to good works. There ought to be scope for private initiative, some say. If churches merge, they will lose the spur, even the threat, that they have been to one another. Rivalry is as healthy in religious life as in trade. The inconsistency is that those who speak that way do so only a fraction of the time. At other moments they admit that partnership and comity, notably in the National Lutheran Council, have yielded a harvest of blessings.

This whole idea is so grossly secular that it is fading rapidly.

7. Congregationalism can be carried to such an extreme that wider unity of the church loses all meaning. "If our Savior's Lutheran Church of This City or That Town", writes one of its spokesmen, "could obey the Great Commission of our Lord with maximum effectiveness alone, there would be no need for it to affiliate with any other congregation; the purpose of a church body would, for that congregation, be quite beside the point." He went on to add at once that any such theory is, of course, wholly impractical. It does not work in foreign missions, higher education and many other fields.

This admission makes rebuttal almost unnecessary. Yet it ought not to be omitted. The congregation is not the only expression of the visible church. Congregations, even in the New Testament, are outcroppings of a broader church in one sense, just as the church-at-large is the totality of its congregations in another.

8. The ultimate and most harmful result of divisions is that they are a fertile soil for sectarianism. A sect is a part cut off, according to the dictionary. By over-emphasizing individual features of doctrine, it "disregards the catholicity of the church"; it lives to itself "on wrong or insufficient grounds". Every synod or church body that by its own choice lives apart from its confessional kinsmen is in constant peril of falling into this snare. To justify its unreadiness to unite with others who share its faith, it finds itself compelled to narrow down the definition of the true church (at least the church with which it is willing to be one) until it describes itself, its own characteristics, its not-too-broad preferences, its own distinctive and sometimes almost imperceptible shades of doctrine. With at least a trace of uneasiness, it is eventually overheard justifying its separateness on the basis of "different evaluations which our respective churches give to certain emphases and practices, some of which are theological in their roots."

Lutherans unanimously affirm that a wide and deep consensus of doctrine must underlie church union. For our own ULCA, this includes not only the



Word of God and the ecumenical creeds but also "the confessions which have always been regarded as the standards of Evangelical Lutheran doctrine." (See Constitution of the United Lutheran Church in America and its Washington Declaration.) Side by side with a clear theology, however, the church must have a comprehensive quality if it is to be a church at all, and above all Christ's. As in New Testament times it was broad enough to include Paul and John and James, some who clung to the law and others who gloried in evangelical freedom, the church in every age will have room for many sons with different experiences and modes of expression but with the same faith. Christ cannot be cramped behind too narrow walls. The flock is his, not ours.

### Turning our Eyes on Ourselves

As a proof of our sincerity, a searching look needs to be turned inward too. If that is unexpected or in any way surprising, it may point up a serious gap in our thinking. To paraphrase familiar words, unity must be a reigning concern *in all* our church life if it is to be so *at all*. It is not solely a business of external relations. It cannot be neatly compartmentalized in a foreign affairs department. Unity should cross all boundaries, flowing both out and in, and permeate the whole being of the church.

More and more, searchers for unity are looking for a clue to it in the congregation. What can be found there that can be applied in wider circles? Well, in the same spirit, what is there in the life of our church that will make unity attractive to others? Laying aside theory, here is a place where a sample of the unity we profess we favor can be evaluated.

How about our own church? Others have a right to ask it, to test the depth of our conviction and sincerity. How successfully do we demonstrate the worth of united action? To what degree do we work together for the good of the total church, rather than of the particular segment in which each of us has a special interest?

Admittedly, this is a precarious distinction to make because in a deep and true sense the greatest strength of the church as a whole depends upon each of us being devoted to the congregation, the synod and the board in which God has placed him and the specific concern that the Spirit has laid on his heart. No wider perspective must ever be allowed to cool our zeal or diminish our loyalty to the affairs of the Kingdom that are close at hand.

Here of course we are faced with a series of difficulties which become apparent one after the other. Which of our present customs and vested rights are we willing to give up for the sake of a broader Lutheran unity? What things are we willing to sacrifice for it, to fall back on a word that really ought not to be used? What price do we place upon unity not only with our lips but in our church life? How high or how low? Turning it around, are there any conditions

that we insist on imposing? If so, are we sure that they are motivated by conscience, loyalty to the Christian faith and a justified conviction that they are indispensable for the well-being of the church? We do not think that anything less than such an indispensable ought to be erected as a wall between us and Lutheran unity—or do we?

Unity itself must be an unbroken whole, facing out and in.

*As the climax of it all, we must pray for unity. Pray frequently, pray fervently, pray believing. We implore God for all his other gifts; why so rarely, and only incidentally, for unity? Is it because we have not typically thought of unity, as we should, as coming from his heart and his hand?*

An invocation to prayer is so customary among us that there is danger of its sounding conventional. It can be suspected of being added for the sake of symmetry, merely to provide a pious exit. Nothing could be further from the truth. Hear the voice of Christ, our High Priest, pleading to his Father that we who believe may be one. We too are to pray after him with earnestness and intensity.

Prayer for unity dare not be a screen of piety behind which we relax without acting. It is not a prayer that is a kind of catharsis, that once uttered relieves our spirits, like a prayer for pardon; but it is a prayer which because we make it accepts an obligation, like prayer for strength for a task. True prayer for unity does not shift responsibility to God to bring it about in his day. It is also a pledge that we are ready to receive as much of it in our day as he wills.

"O Comforter, of priceless worth,  
Send peace and unity on earth."



## The Ecumenical Movement and the Work of the Evangelical Academies in Germany

When we use the word "ecumenical" today there is a pregnant ambiguity about it, as is always the case with slogans or phrases of great historical significance. In fact it is only since the last war that "ecumenical" in this sense has come into general use.

From the standpoint of German church history one could almost say that the sound of this word—unknown to the general public till then—began to penetrate men's consciousness at the same moment as the work of the Evangelical Academies began forging for the church new ways of approaching the men of our time. They belong together in that they are contemporaneous phenomena, but also in that they are special,—even unique characteristic marks of the work of the church in this century.

And yet, having said that, we have not yet shown that there is an inner connection between them. Their simultaneous appearance *can* be the result of mere chance. And even the fact that the organized form of the ecumenical movement, the World Council of Churches, is directing its attention more and more to the academies is still no proof of basic interrelationship. Now it is true that the existing possibilities—incidentally, very often overestimated—of international exchange between churches in various areas have simply meant that practicable or successful methods of Christian education, evangelization, congregational life, or church journalism are passed on from church to church and correspondingly find their focus or central office in the World Council of Churches or the Lutheran World Federation. But here too we find no proof of a real inevitable tie between them. Executive offices of the ecumenical movement and the Evangelical Academies are simply forms of modern church organization, and it would be very strange if these forms did not in fact meet at some point.

But we are thus confronted by the much more serious question relating to the meaning, the content, the course of history out of which both these forms have arisen. In other words, it is precisely the contemporaneity of both the academies and the World Council of Churches or the Lutheran World Federation which could make it necessary that we understand their inner relatedness if we want to understand each of them fully. How is it that the work of the academies appears to be in the process of becoming a characteristic of the church in this so-called ecumenical century? Or, seen from the point of view of the work of our academies, from our study of both the world and the Word,

from our being engaged in the modern world and modern society, with what right, or in what sense can we call this century an "ecumenical" century? What does *oikoumene* mean, and what do the Evangelical Academies signify?

One hears occasionally the thesis, from those who like to think in broad historical categories, that the ecumenical age, which is now beginning, is taking the place of the Constantinian age. That era which began with Constantine is the era of Christianity as the religion of the state, the age of close ties between church and state, church and culture, church and society. Now, however, an epoch has begun in which these two entities stand over against each other. This need not necessarily take the form of an inimical confrontation, though there is a mutual consciousness of a definite distance between them: here the church—there the world. The church steps out of her entanglement with the national state to become again the *ecclesia*, that is, the fellowship of those called by God in all the world, from all races and nations, the company of God from the whole wide expanse of the *oikoumene*, that is, the inhabited earth.

Undoubtedly, this idea has been a strong impulse to the ecumenical movement. Christians look beyond their national boundaries, and though they again and again succumb to human inertia, they know that they have brothers and sisters in China, in Africa and in Russia, as well as in East Germany or in their home congregation. The only difficulty is that this is not something which distinguishes in any way Christians from the world; for the world too, today more than in times past, thinks in such grand supranational categories. Men know about one another across broad expanses and they are often ready to alleviate the suffering of men in quite distant parts of the globe. If it is then questionable, simply because of this fact, to contrast the concepts "ecumenical" and "Constantinian", it is also questionable in a deeper sense, one that can be made clear by referring to the history of the use of the word "ecumenical".<sup>1</sup> This word is in fact one of the great bywords of the time of the Roman Empire, from which, we should note, the period after Constantine is not to be excluded.

The word *oikoumene* is originally not an ecclesiastical but a political word, arising out of a political terminology which had undergone a process of internationalization (if I may be allowed to use this term, which is in itself not quite correct) very akin to that of our own century. This term is of Hellenistic origin, that is, it grew out of an era when the city culture of classical antiquity was being replaced by the world culture of the totality of civilized humanity (that is what *oikoumene* means) and which found its political center in Rome, in the Roman Imperium. The New Testament, too, uses this word in this sense, so that, for example, it appears at the beginning of the Christmas story where

<sup>1</sup> See Willem Adolf Visser 't Hooft, "The Word 'Ecumenical'—its History and Use", in *A History of the Ecumenical Movement*, edited by Ruth Rouse and Stephen Charles Neill. London: 1954. Fuller treatment is given to this theme by W. A. Visser 't Hooft in *The Meaning of Ecumenical* (The Burge Memorial Lecture 1953), London: 1953. See further Otto Michel, οἰκος, οἰκία . . . οἰκουμένη in *Theologisches Wörterbuch zum Neuen Testament*, V, pp. 159–161, and the works mentioned there.



the census decree of the emperor is described as directed at the whole *oikoumene*.

In the course of the controversy between the ancient church and the Roman state, however, the idea became more and more current among Christian theologians that the real *oikoumene* is that of the church of God.<sup>2</sup> For example, Origen expressed it in this way in an exposition of the Psalm 33:8, "Let all the earth fear the Lord: let all the inhabitants of the world [LXX, πάντες οἱ κατοικοῦντες τὴν οἰκουμένην] stand in awe of him". The Council of Nicaea (325) was ultimately (at Constantinople in 381) declared to be an "ecumenical" council, that is, a council to which the whole church had sent representatives and to which the church as a whole was therefore bound. And it was taken for granted that the emperor was the one to have called the council together.

From the point of view of church history, this era, which began with the command of the resurrected Lord to his disciples to go into all the world, to teach and to baptize, which lasted for approximately three hundred years and which ended with the Roman emperor Constantine's homage before the Christ (Good Friday, 313) has raised a question which has been decisive for all time since then: the question of the relationship to each other of the two kingdoms, or as we could put it, of the two "oikoumene's", the two worlds. The two are in tension, though not even in times of severe persecution, and certainly not in the New Testament, did there emerge on the part of the Christian *oikoumene* any hatred or enmity toward the Roman Empire. This form of "coexistence" can be understood as it was for example in the so-called *Reichstheologie*, according to which each entity stands in correlation to the other and in which the emperor because of his peculiar position in both church and state becomes a sort of forerunner of Christ who is one day to return. This theology found its classic expression in the church historian of the Constantinian age, Eusebius.<sup>3</sup> But this relationship can also be understood as directly implied in the event of Christ's cross and resurrection in which the world is both judged and accepted at the same time. The man who lives in this world and its orders, believing in Christ, does not speculate whether the world "needs" Christ or "depends" on him, but rather loves it as God has shown his love to this fallen world in his Son.<sup>4</sup>

But the question about the right understanding of the confrontation of the two worlds, the Christian and the political, cannot be answered on the basis of statements of fourth century theologians, but only in an understanding of the commission which the church has in this world. This commission, however,

<sup>2</sup> "Eine Auseinandersetzung mit dem politischen οἰκουμένη-Verständnis des Römischen Reiches findet innerhalb des N. T. auch in der Apokalyptik nicht statt." [There is even in apocalyptic passages in the New Testament no controversy with the political οἰκουμένη-understanding of the Roman Empire.] (Otto Michel, *loc. cit.* p. 161). Similarly W. A. Visser 't Hooft, *loc. cit.* p. 736.

<sup>3</sup> This view has been revived in our day by the Erlangen New Testament theologian Ethelbert Stauffer, *Die Theologie des Neuen Testaments*, 4th. edition, 1948, esp. § 17, "Die geschichtliche Sendung und Versuchung des Imperiums" and § 49, "Kirche und Kaiserreich". See further *Christus und die Cäsaren*, 4th. edition, 1952. Here esp. what is said in regard to Virgil's Fourth Eclogue, and the chapter "Imperium Gratiae" (pp. 290-303).

<sup>4</sup> See Günther Bornkamm's discussion with Stauffer in *Zeitschrift für Theologie und Kirche*, Vol. 47, 1950, pp. 212-226, "Christus und die Welt in der urchristlichen Botschaft".

consists in witnessing to God before the world by means of the Word, in making the Word of God heard "in conspectu regum" too, and especially there, as it is put in the verse from Ps. 119 which was placed over the Augsburg Confession of 1530.

In just this way the Reformation viewed the relationship of church and world. From this perspective it understood the concept of the "ecumenical symbols". The Book of Concord included before the confessional writings of the sixteenth century the "*tria symbola catholica sive oecumenica*". This loyalty to tradition expressed in the confession of the christological and trinitarian dogmas was not only based upon "good political reasons"<sup>5</sup>; quite over and above this, the Reformers knew that they themselves enjoyed genuine solidarity with the Fathers of these creeds, and they expressed this many times. The Augsburg Confession, says the introduction to the *Solida Declaratio* of the Formula of Concord, is a symbol "to which at this time true Christians should adhere next only to the Word of God" just as in the ancient church when there was lack of unity in questions of the faith "Christian symbols and creeds were composed which sincere teachers and listeners wholeheartedly embraced and publicly professed". This is the "specifically Lutheran concept of symbols" with its "peculiar impulse toward the *oikoumene*"<sup>6</sup> in the sense of the public championing of the right preaching of the Gospel, vicariously for all of Christendom.

This understanding of *oikoumene* was lost then in the centuries which followed, only to emerge quite unexpectedly about the middle of the nineteenth century, in the very beginnings of the "Evangelical Alliance" which was founded in 1846. Such an association was to be, namely, "a spiritual union amongst all those who in all lands are fighting for God's holy cause and for the pure Gospel".<sup>7</sup> Such sentences as these were not only understood in the Alliance movement in the sense of a preservation of biblical Christianity, but also in the sense of a vindication of Christianity over against the problems of the modern world. About the middle of the nineteenth century the idea emerges with special emphasis that the Christian faith is to be vindicated and to be witnessed to in the face of the "world" as it is represented by nations, races, populations, classes and interests.

In this movement, to which naturally belongs the formation of the YMCA and the YWCA, which were founded at about the same time and partly by the same leading personalities, one can notice the rise of new social, economic and political problems. An evangelistic and missionary spirit arises, which in some of its Anglo-Saxon forms may often appear to us peculiar, but which has had extraordinary effect in both the church and the world. In this movement

<sup>5</sup> Jaroslav Pelikan, "Tradition in Confessional Lutheranism", LUTHERAN WORLD, Vol. III, No. 3, December 1956, p. 235.

<sup>6</sup> Ernst Wolf, "Ökumenische Symbolik: zur Aufgabe der Konfessionskunde heute", in *Peregrinatio*, 1954, p. 342.

<sup>7</sup> Dean Kniewel of Danzig in 1842, quoted by Ruth Rouse, "Voluntary Movements and the Changing Ecumenical Climate" in *A History of the Ecumenical Movement*, p. 318.



men like Henri Dunant, the Genevan founder of the Red Cross, or Lord Shaftesbury, on whose work much of the improvement in working conditions in English industry is based (for example, the ten-hour day in mining), played a leading role. It was precisely these men, especially Henri Dunant, who created the use and understanding of the word "ecumenical" which later came into its own in the ecumenical movement:<sup>8</sup> the *oikoumene* is the area of responsibility of the church. In this sense the missionary conference held in New York in 1900 is the first to bear the term "ecumenical", not because every branch of the Christian church was represented, but "because the plan of campaign which it proposes covers the whole area of the inhabited globe".<sup>9</sup> This is presumably the terminology and the understanding which gradually prevailed in the organized ecumenical movement and its conferences from Stockholm to Evanston.

The new conditions which arise because of technology and industry impose on Christians a responsibility which goes beyond the boundaries of their own land and church. This responsibility must grow to the same extent that changes take place in the world around. The political (perhaps one should now say "technological") *oikoumene* and the Christian *oikoumene* confront one another in a new way. It is certainly no mere coincidence that almost at the same time as the word "ecumenical" came to be comprehended anew by Christians in various countries, the "Internationale" came to be the rallying song of the Socialist movement the world over.

If one surveys the period of the last hundred years or more between then and today, one can on the other hand, it is true, trace in both "worlds" notable processes of modification. In the *oikoumene* in a "secular" sense<sup>10</sup> we find geographically vast economic and political areas which raise the question as to whether they are an end in themselves or perhaps preliminary stages on the way to a unified world government by means of organs of the United Nations. Simultaneously with the development of these global areas, however, thought is being directed to the social problems of precisely the small units of human society. One speaks of structures, of partnership, of the family, that is, of situations involving a smaller number of men, which can be easily observed and from which one can derive a representative picture of those entities which can no longer be observed in this way. In this connection it is then more important to know in what way a household undergoes change if the number of people involved increases from two to three than it is to know the changes which take place in a country of fifty million inhabitants when the population increases by ten percent.<sup>11</sup>

<sup>8</sup> See W. A. Visser 't Hooft, *loc. cit.* p. 738. The question as to what connections there are with the general historical and philosophical thinking of the time is one which still remains to be thoroughly investigated. At any rate it is not possible to derive "Die Entstehung und Bedeutung des ökumenischen Geschichtsbewußtseins" [the origin and significance of the ecumenical consciousness of history] one-sidedly from German idealism, or more precisely from Hegel and Schelling, as Ludolf Müller does in his inaugural lecture at Marburg, (*Evangelische Theologie* 9, 1949/50, pp. 169 ff.).

<sup>9</sup> William Richey Hogg, *Ecumenical Foundations*, 1952, p. 45.

<sup>10</sup> For this usage see Arnold Toynbee, *A Historian's Approach to Religion*, 1956, p. 211 f.

<sup>11</sup> This example is given by Claude Lévy-Strauss in his essay "Les mathématiques de l'homme", first published in *Bulletin International des Sciences Sociales*, later in *Esprits*, 1956, 10, p. 533.

We find in the same period on the part of the church the development of strong confessional and supraconfessional groupings with organs which have the right to take action and to make decisions, like the World Council of Churches, the Lutheran World Federation, the Lambeth Conference, the World Presbyterian Alliance, etc. Simultaneously with the rise of these large groupings, which are of such infinite importance for the life of the churches today, we have an insight into the significance of the smaller groups in which individuals come into contact, and we hear again and again the urgent question regarding the possibility of individual Christian existence. In that very moment when church statistics are in terms of millions of people there arises simultaneously and obviously of necessity the insight that these millions are nothing if what is decided upon and done in assemblies and executive offices does not find its counterpart in the grass roots, in the relationships of man to man, in the family, in the local congregation.

It is apparent, however, that the great need and the great difficulty of modern life lies precisely in the fact that the attempt to bridge the gap between the gigantic structures and the smaller units of society has not been successful. We have an admirably organized, managed and well-cared-for mass society, at any rate in the countries of the West. But this society is nevertheless a "lonely crowd"<sup>12</sup> and the educated individual must often become an "amateur sociologist" (Lionel Trilling) if he is not to be simply "manipulated" and "misinterpreted".<sup>13</sup> And in the area of the church we find a highly-developed, significant theology, we have commissions which prepare regulations and proposals, without the average congregation's learning anything at all about such work. Thus there arises the world of programs which attempt to fill the vacuum which here becomes apparent, and which hope to "activate" the congregation from "above", for example stewardship and visitation programs, the *Kirchentag*, the lay apostolate, men's work, evangelization, or whatever else they may be called. The obvious parallels here between development in the church and in society as a whole not only indicates how much the church participates in the general fate of the time but points us also to the necessity to see our time, and that means ourselves, realistically—not to proceed from concepts of order which are false simply because they no longer exist. We must become fully aware of the special character of the need and the guilt of the individual man in the "lonely crowd". We must speak to this man as he really is (even though many would rather be taken for something which they simply are not). We dare not give up in the face of "secondary systems"<sup>14</sup> because we think perhaps that we cannot reach men in them anyway with the Gospel.<sup>15</sup> In summary, however, this means that the question regarding the nature of

<sup>12</sup> See David Riesman, *The Lonely Crowd*, 1950.

<sup>13</sup> "... to defend ourselves perhaps against manipulation and certainly against misinterpretation." David Riesman in the foreword to the popular edition of his collection of essays *Individualism Reconsidered*, 1955, p. XIV.

<sup>14</sup> On the concept of the "secondary system" see Hans Freyer, *Theorie des gegenwärtigen Zeitalters*, 1955, esp. p. 79 ff.

<sup>15</sup> On the reasons for failure see H. D. Wendland, "Das System der funktionalen Gesellschaft und die Theologie", in *Kerygma und Dogma*, Vol. 2, No. 4, p. 289 ff., esp. pp. 290-293.



today's world must be asked, not out of mere curiosity, but because God has directed us to the world through the Gospel.

It is astonishing in view of the fact that it is precisely in the period unique to date in its international character, that the ecumenicity of the church becomes clear not primarily in "top level" decisions but in the degree to which individual Christians and individual congregations take seriously the lordship of God over the world in their own lives. The identity which exists between the church as a whole and the individual congregation, for which the New Testament offers such a multitude of illustrations, is becoming clear to our generation in a new context. To understand this identity is a gigantic task in view of the confusing and terrifying novelty with which the world comes upon us, a task which is nonetheless urgent for Christianity today. Where is this being carried out?

The person who follows the history of the ecumenical movement and who at the same time is engaged in the work of the Evangelical Academies cannot really avoid recognizing that it is those things which concern him, that is, which concern the academies, which are here involved. But one would almost have to ask why—with certain exceptions—the academies, for the most part, are still leading a separate existence confined essentially to German-speaking areas. Are they not perhaps called, as almost no other section of Christian work today is, to open up a vertical ecumenicity and in so doing to confront the churches with the seriousness and depth of the actual problems of today? But as yet there has been no confrontation in this sense between the ecumenical movement and the work of the academies. The ecumenical movement, and beyond it a large percentage of people in the West, have till now seen in the academies little more than an interesting experiment of the German church that may in many respects be worthy of imitation. At any rate this can be deduced from the characteristics with which the academies are represented or even represent themselves in other countries. Places of "Spiritual Rebirth in Germany" is the way in which it is put in a pamphlet used by a representative group affiliated with the National Council of the Churches of Christ, USA, to appeal for money for the German academy work.<sup>16</sup> "One of the most respectable and fruitful attempts to bring about a rapprochement between conservative elements and the democratic state in Germany" is the way the one-time editor-in-chief of the *Neue Zeitung*, Hans Wallenberg, describes the work of the academies in a recent report on democratic institutions in Germany.<sup>17</sup> The facilitation of "an exchange of views . . . between Christians and non-Christians and indeed between people of the widest range of opinions" is mentioned in a German presentation in a symposium published by the World Council of Churches.<sup>18</sup>

<sup>16</sup> *Spiritual Rebirth in Germany* (no date given), edited by the American Committee for Christian Laymen's Centers in Germany.

<sup>17</sup> Hans Wallenberg, *Report on Democratic Institutions in Germany*, 1956, p. 36.

<sup>18</sup> *Signs of Renewal*, edited by Hans-Ruedi Weber, Executive Secretary of the Department on the Laity of the World Council of Churches, with contributions by Kathleen Bliss, Eberhard Müller and others, 1956, p. 9.

All these statements underline as it were the German aspect of the work of the academies, and this must not indeed be overlooked. The history of post-war Germany could hardly be imagined without the academies. Here many people encountered themselves again, here they found freedom and trust and thus the courage to begin life anew in the family, the church and the state. If, after the period of shock and of devastation, of fear and mistrust, it was possible for political and economic achievements to be realized again so quickly, the academies have certainly played their part. But apparently the wound which was healed was by no means the ultimate and real root of all suffering. Apparently societies upon which the war imposed no such heavy burdens as on European society suffer as well. And apparently the consequences of political and economic success place before us again new and no less important problems.

Among these, to mention but a few examples, is the problem of work and leisure, which involves not only a question of the reasonable arrangement of time, but also the much bigger and more comprehensive question as to the meaning of man's life as an individual, as to the meaning of work and the meaning of leisure. There is also the question as to the obligation laid upon the individual by specific demands and duties. How can the individual escape the engulfing force of a conformity which finally turns him into an opportunist who chooses without much reflection the conduct which is prescribed for him by the "glad hand" of the various organizers and manipulators?<sup>19</sup> What are the possibilities and necessary bases of a system of ethics in a society determined by a business outlook? These questions are in their turn bound up with another which far exceeds them in importance, namely the question of freedom. Where in this modern world can and must freedom be possible? That is obviously not only, and not even principally, a question which is put to society, but rather a question which is put to the individual as to how far he is prepared to discipline himself and make sacrifices for the sake of such freedom.

Now there can be no doubt that the academies in Germany are among the places where these questions come up for treatment in some form or other at almost every conference, and here indeed this takes place not in academic seclusion but in the conversation of those involved and concerned, in conversation with people who see the great dangers coming upon us and who would like to be able to meet them. Up to now these things have remained at the level of conversation; they will not always be able to remain here; but the step beyond it will demand of the academies a difficult decision and the taking of a considerable risk.

What I am trying to say here may easily be made clear by means of an example from the Protestant world. Leading circles in American Protestantism have been examining for years the possibilities of establishing institutions

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<sup>19</sup> See Riesman, *The Lonely Crowd*, the chapter entitled "The Other-directed Round of Life: From Invisible Hand to Glad Hand".



where the great questions of modern life could be discussed with representatives of the various large groups. But the strength of the Protestant churches of America lies in their extraordinarily powerful and thoroughly well organized congregations. The concern of these congregations lies in turn in winning as many people as possible to support the common cause as actively as possible through sacrifice of time and money. But most of these congregations are aware of Christian decision only in one sense, one primarily determined by moral considerations. Apart from this they follow the usual patterns whose validity and justification for existing are not called in question.

This becomes very clear from the way in which the race problem is presented in the United States. There is no doubt at all that the will exists to recognize the Negroes in every respect as fellow-citizens of equal value and with equal rights. This finds expression in legislation, or for example in the decision of the Supreme Court on school integration, and also in the official pronouncements of almost all the churches. It also finds expression in the opinion which the average American Christian has on this question. But congregational reality presents another picture. Of the eight million Protestant Negroes, seven and a half million are in purely Negro churches, and only about half a million in mixed or predominantly white congregations.<sup>20</sup>

The mayor of Sturgy in Kentucky, who was the sensation of the whole of America last summer because he opposed the integration of black and white children in schools, is (according to a report in the *New York Times*) anything but a representative of modern racial ideology. He heads the Sunday school work in the local Methodist church, he has a strong feeling for justice, he has no prejudices against the Negroes. The only thing is that joint school attendance with the close contact between whites and Negroes which it entails and the possibility of mixed marriages arising from it seem to him to be immoral. "There must not be anything like that here." "Immoral" in this case means that the order of white society would be disturbed by elements of a different kind and a different color. The decision of the Supreme Court in regard to school segregation thus evokes a conflict with the community spirit of many Americans, and this community spirit is in its turn a decisive factor in the formation of the many Christian congregations.

"And so it is religion that with the third generation has become the differentiating element and the context of self-identification and social location." So it is put in the best and most recent work on American religious sociology.<sup>21</sup> But can a Christianity which has such a pronounced social function still meet the questions of modern life, in which decision would jeopardize these social functions and would thus render the individual rootless in the truest sense of the word?

<sup>20</sup> See Gerhard Brenneke, "The Church amidst National and Racial Tensions", in *LUTHERAN WORLD*, Vol. 1, No. 1, 1954, p. 55 ff.

<sup>21</sup> Will Herberg, *Protestant, Catholic, Jew—An Essay on American Religious Sociology*, 1956, p. 35.

It is with these very difficulties that the laborious beginnings of the work of the Evangelical Academies in the United States are bound up. There is excellent literature on the theme "Church and Modern Society" which in part is intended precisely as a preparation for such work, but no one has yet taken the risk of really establishing such academies.<sup>22</sup>

Social integration, social order, leadership and security for the individual, all this can be so seriously endangered through confrontation with the difficult problems of the modern world that one avoids this encounter—and by no means merely because of indolence, and by no means only in America! Have *we* in Germany in fact the congregation which is willing and able to expose itself to unrest, doubt and temptation, or is it fact to a great extent a congregation only because people seek here in the church something quite different, namely repose and peace, as over against the unrest and discord of modern life?<sup>23</sup> Are not in fact therefore the same critical points to be applied here which the European always likes so much to raise in regard to American religiosity?

Or can the academy communities be addressed perhaps as congregations which are fitted in a special way for this confrontation between the church and the world? For something like an academy community has in fact developed in these years. Here at the academies the Bible is read, here there is prayer and preaching, all of it in a language which people have understood, significant words of which they have taken with them, which they have recalled and probably used themselves when speaking to their fellow-workers, before the men in their factories, to their colleagues or families. Here there has arisen a world of thought and feeling, a certain climate of piety which is determining to a large extent the thought, speech and feeling of the leading men in Germany today. In other words, we have here a type of modern Christianity which takes its life and its form from the Evangelical Academies, not—and it is very important to see and to state this—from the local congregation and the Sunday sermon. This type of Christianity maintains a critical attitude toward institutional Christianity; this it does partly out of the feeling of necessity, but partly also with a certain pride. But in any case it wishes to be taken seriously as Christian faith and not merely as a type of general religiosity. It may be that this community really has a special part to play in the affairs of our time.

But just for this reason one must examine it seriously for substance and quality. Does it have, perhaps, though in a different way than say, an American congregation, a primarily social character? Why doesn't it succeed in establishing the discipline of regular worship? Does it in fact have the strength for real discipline and real sacrifice? Are not perhaps the aptly arranged

<sup>22</sup> A particularly significant series of studies, contributed by leading American theologians and experts, is published by a commission of the National Council of the Churches of Christ, working under the chairmanship of Charles P. Taft. The first volume, *Goals of Economic Life* (edited by A. Dudley Ward) appeared in 1953. Since then six such volumes have appeared, the contents of which have been ably condensed by two journalists and made available to thousands of readers in a cheap edition as a "Mentor Book" (Marquis W. Childs and Douglas Cater, *Ethics in a Business Society*, 1953).

<sup>23</sup> See Will Herberg, *loc. cit.*, the very carefully considered chapter on the reasons for the strong religious and church life in the United States, p. 59 ff.



program and the oft repeated "modern" vocabulary, well-worn rather than well thought through, the factors which lead many to attend academy conferences, rather than a willingness on their part to accept discipline under the Word of God? Do these people withstand Kierkegaard's criticism any better than Christians a hundred years ago did?

"Really to renounce this life, to venture everything, so that only difficulty, suffering, toil remain, that is a very strenuous existence. Because this is too difficult for a person, he takes care with the help of grace to get off more lightly . . . This lie is the misinterpretation by which Luther's work is set at nought and the spirituality of Luther is transformed into vain worldliness."<sup>24</sup>

Or, to put question on the level in which political decisions come into direct contact with Christian attitudes, are these same people strengthened in the virtues of loyalty, civil courage and honesty? Are they more prepared to give their last for freedom after they have heard it said that this freedom is a gift of God in Christ, or is no form of freedom worth the effort any longer?

The raising of these questions is based primarily on a really astonishing success which should not be overlooked in this connection, namely, on the fact that by way of the academies the Evangelical church has been taking part in the molding of groups in society which for all practical purposes had long since emigrated from the church.<sup>25</sup> The fact that this molding of society is burdened with all the questionable features of a restorative attempt to overcome the past, in addition to all the problems which the technical and industrial world imposes upon men, need only be indicated here. All this does not diminish what has already been achieved, but it allows us to view the tasks of the second decade of the work of the academies, as of German post-war life in general, all the more critically and with all the more concern.

The answer to all these questions and concerns can in turn proceed only from the ecumenical nature of the church as understood by the Reformation. The church is ecumenical in making its confession before the political world, in *conspectu regum*; today we could say, in *conspectu societatis*. At the same time we know to what extent we ourselves have fallen prey to modern social reality with the urge for prestige, with its sales pressure and its conformism. It would be completely false, in view of such factors, to curse our "standard of living" and to view ourselves as exceptions, as persons who do not join in the dance around the golden calf. We all participate without doubt more frequently than we ourselves admit. It would also be senseless to dream of ourselves in the role of martyrs and conscientious nonconformists! A thing is not necessarily good simply because it is opposed to the trend. On the other hand, however, life in modern society makes heavy demands on us each day, demands

<sup>24</sup> From the German translation of Anna Paulsen in *Sören Kierkegaard, Deuter unserer Existenz*, 1955, p. 429.

<sup>25</sup> Cf. Erich Thier, "Christ's Community and Her Social Responsibility", in *LUTHERAN WORLD*, Vol. I, No. 2, 1954, p. 127 ff.

which we frequently evade simply because we do not notice them, demands on our love, on our discipline, on our charity, on our loyalty, on our objectivity.

From the race question in the United States it also becomes clear that its solution does not depend on laws and juridical decisions, not even on good will, but on the way in which new relationships between individual whites and Negroes are established. We in Germany presumably have no such problem which is as obvious as this, but we have a burden of hidden want which cannot be alleviated by welfare measures and which for the most part waits in vain for an indication of brotherly love. We worry about our own position; we sense in everyone else a possible competitor. The process of social integration, of the reconstruction of our society, is hampered by a mass of injustice and embarrassing relationships which are certainly no less real than the American example mentioned above. In our situation also, God's truth and love come up against the old eternal opposition of man. In our situation also, all the church's preaching and service must be done in the deadly earnest sign of the cross of Christ.

If it is obviously necessary to emphasize in this way the ecumenical idea precisely in our western society, it is primarily because the church today as always is exposed to the temptation to lose its ecumenicity, not so much because of "confessionalism" (which is always being cited on such occasions), but simply because of the fact that the church itself becomes involved in the trend toward the formation of social, national or ethnic groups and that it often fails to notice at what point it has ceased to be a church and become simply a sect. We certainly speak too much about the processes of impoverishment which overtook the church in the nineteenth century but which today, so it seems, have reversed direction. The protest of the groups which emigrated from the church at the time has ceased, but this by no means indicates that no new protest exists. Perhaps it is merely silent; if so, it is then the more sinister.

The demand for the church to be the church, that is, to be an ecumenical fellowship, does not refer, as we saw, primarily to its international character, but to the willingness of Christians to place all areas of life under obedience to God. This in turn means neither a theocracy nor a Christian elite, but rather the humble service of some men in living out in example, as it were, Christian obedience in today's world. In this case, however, the exemplar is not someone who is the object of wonderment, but someone worth imitating, someone who can be imitated, the simple infectious example. As T. S. Eliot expressed it, a Christian society is "not a society of saints, but of ordinary men, of men whose Christianity is communal before being individual".<sup>20</sup> This sounds almost embarrassing simple, but it demands something which is apparently more

<sup>20</sup> T. S. Eliot, *The Idea of a Christian Society*, p. 50. This book first appeared in 1930 at the time of the outbreak of the war. The quotation above is connected with very profound reflections by Eliot and other Christian thinkers in England on the task of Christians in present-day society. Particularly valuable in this connection are two contributions in the *Christian News-Letter*, one by W. G. Symons, "Ecumenical Christianity and the Working Classes" (1942) and the other by John Marsh, "The Free Churches and Working Class Culture" (1942). Reference should also be made to the significant work by the Oxford professor of moral theology, V. A. Demant, *Religion and the Decline of Capitalism*, the Holland Lectures, 1949.



difficult for our generation than for men of former times. It demands in fact renunciation of the attempt to assert oneself in the sight of God. It demands good deeds done without claim to recognition. If it is a question of justification, as Karl Barth once said, then for the Christian "no human work is important and not one them matters", but when it is a question of his faith's being put to the test, then for him "each work is important and each of them matters."<sup>27</sup> Thus truly ecumenical thinking, that is, truly humble thinking, takes for granted the recognition of that verse from the Psalms which has been so significant for the history of the word "ecumenical": "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him" (Ps. 33:8). Our historical destiny may well depend on the extent to which we grasp again the depth of what the Psalmist was saying here.

To make this understandable again is the ecumenical significance of the work of the Evangelical Academies.

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<sup>27</sup> Karl Barth, *Kirchliche Dogmatik* IV, 1, p. 701.

## Urbanization: Its Impact on Protestantism in America

### The Growth of Cities

The majestic mountains of the North American continent, the open spaces and the "amber waves of grain" are a delight to all who know them. The foreign visitor may be impressed by the geographical vastness, or he may think mainly of cities and their concentrations of people. Both spaciousness and urbanization must be considered to understand American life: of the larger nations, only Great Britain and the Federal Republic of Germany have larger proportions of urban population;<sup>1</sup> but in people per square mile, those two countries have ten times the number in the United States.<sup>2</sup>

The trend toward urban living has been most marked in the past fifty years but it is part of a long-run and steady growth of cities. The 1950 U. S. Census reported 64 % of the population living in urban places (using a new definition which includes some unincorporated urban areas and all of the densely settled "fringe" around cities of 50,000 or more). Some of the balance of the population is composed of people living on major highways linking metropolitan centers, as well as commuters and others not engaged in agricultural occupations; by 1950, the rural farm population had declined to 15.5 % of the total in the United States.<sup>3</sup>

In recent years, the growth of cities has been due more to natural increase—the excess of births over deaths—than to the moving in of people from other countries or rural areas. This is a reversal of a previous downward trend in the birth rate, which was so low in the mid-1930's that it was below a replacement level in cities. A change in the late 1930's led to a "boom" in the period following World War II, and the birth rate has continued high compared with the low point. That this is more than a temporary phenomenon is indicated by the increase in the number of third and fourth children born to the same mother.<sup>4</sup>

The growth of metropolitan areas—large cities together with the clusters of people immediately surrounding them—is as important as if not more so than the general urban trends. In 1950 well over half of the population of the U. S. lived in the 168 metropolitan areas which covered only 7 per cent of the land

<sup>1</sup> Donald J. Bogue, "Urbanism in the United States, 1950" (*American Journal of Sociology*, LX: p. 471 (March, 1955)).

<sup>2</sup> *Statistical Abstract of the United States 1954*, p. 955. Washington: Bureau of the Census, U. S. Department of Commerce.

<sup>3</sup> Bogue, *op. cit.*

<sup>4</sup> U. S. Public Health Service, *Vital Statistics, Special Reports*. Vol. 42, No. 13 (Dec. 21, 1955).



area of the country. This concentration in or near cities of 50,000 or more is striking enough, but metropolitan development in a gigantic sense is indicated by the fact that fourteen of the areas had over a million population, and together these super-cities constituted one-fourth of the total population of the country.<sup>5</sup> The areas surrounding the metropolitan cities have grown more than twice as fast as the central cities in recent decades.<sup>6</sup>

The growth at the edges of large cities and the continuing migration of people to cities (despite its lessening proportion in accounting for the increase in city population totals) has meant a change in the population composition within cities. "Although one-tenth of the population of cities is nonwhite, over two-fifths of the net in-migration was of nonwhite population,"<sup>7</sup> during the 1940-50 decade. Nonwhites (mostly Negroes) in cities increased from 6<sup>1</sup>/<sub>2</sub> million in 1940 to over 9<sup>1</sup>/<sub>2</sub> million in 1950. This striking change was balanced off by a decline in the foreign born white population in both rural and urban areas, and by a marked decrease in the Negro farm population. Most of the increase in urban Negro population has been in the central cities, rather than in the suburban or fringe areas. It is evident that many Negroes have come to cities, in both Southern and Northern states, without any previous experience in urban living. This was also true of many immigrants from Europe in the past, but the badge of color for Negroes compounds the difficulty of their adjustment to city life.

The parts of a city near its center have often been the "port of entry" for newcomers and this continues to be true for the Negro in-migrant. The central core of metropolitan areas—now often called the "inner city"<sup>8</sup>—is an area of rapid change and of deterioration in attractiveness for residential use. A mixture of land uses, the nearness of railroads and of industry, and poor building maintenance create conditions of "blight" (a horticultural metaphor commonly used to replace the harsher word "slum") wherein a low status population, economically marginal and insecure, finds its homes. In earlier periods of the history of American cities, many immigrants were able to improve their positions economically and socially, and to move away from the inner city areas when they wished to do so, but the Negro in following the same route meets with more resistance—sharp clashes at times in recent years which have been a cause for shame to people with social conscience. There are some colonies of European immigrant people and their children who have stabilized themselves near what were their ports of entry within cities, and at times the most serious friction has been between Negroes and such persons or others with insecurities of their own and special needs to assert their superiority.

<sup>5</sup> Bogue, *op. cit.*; Report of the Special Committee of Board of National Missions of the Presbyterian Church in the U.S.A. on Study of the Inner City, 1956, p. 8.

<sup>6</sup> See U. S. News and World Report, March 2, 1956, pp. 37-40 for projections of future growth in metropolitan areas.

<sup>7</sup> Bogue, *op. cit.*, p. 477.

<sup>8</sup> The concept of the inner city is broader than the sociologist's zone of transition in the concentric circle theory of urban growth. It may include outlying industrial sectors and large parts of central cities. See Presbyterian report, *Inner City*, pp. 12-13.

The accelerated growth of cities in the United States, particularly of metropolitan areas, has been noted, together with the physical changes evident in inner city areas. The shifts in population composition and the movement within and between cities—the characteristically American phenomenon of mobility—have created problems for Protestant churches. The adjustments needed are both organizational and spiritual, as Walter Kloetzli has indicated, based on his experience with the National Lutheran Council.<sup>9</sup> Those congregations whose buildings are located near the center of cities feel the effects of what he describes as a continual process—like a “kettle boiling over and spilling over outwards toward the suburbs”. Churches share with other institutions and home owners a responsibility for “conservation” of physical resources, but in addition they have a peculiar obligation to minister to the needs of people in the midst of confusing change and social instability.

### The Urban Way of Life

The qualitative differences in social life under urban conditions, subtle as they are, constitute equally impressive changes. The greater number and variety of contacts between people in cities compared with small and homogeneous communities make for casual, quick and relatively superficial relationships. The typical urban person finds it necessary to be on guard, trying to be careful not to be exploited by strangers. He must also watch his time and not squander it on “small talk” or the kind of informality characteristic of village life.

The city dweller is played upon by a great host of stimuli and has many selections to make, whether it be on a shopping tour or in choosing recreation or other activities. As a result of the pressure of bewildering choices, there may be exhausting expenditures of energy, although this effect on people is never separated from the sheer effects of crowding and the clatter of city life. The speed of responses and the number required in daily life can easily produce irritability, but the consequences of the physical conditions of city living are likely to be much more profound. The effects of crowding, especially in the housing of low income groups, are much more serious than the hindrances to rest and the danger of exposure to disease. There is the lack of opportunity for personal development which space, and privacy for study and the development of hobbies, make possible.

Despite all the concentration of people, there are in the midst of the turmoil of cities, many people who experience a peculiar kind of loneliness. The nearness of many people and the number of contacts with them are not personally satisfying. Closely related are the psychological effects of the mobility of

<sup>9</sup> Walter Kloetzli, “Adjustment Problems Confronting the Urban Church in the United States”, *LUTHERAN WORLD*, Vol. II, No. 2, pp. 176–182 (Summer, 1955).



people in large numbers. Many city dwellers have lost any sense of tradition or of having roots in the community.

The urban family is based on the conjugal relationship rather than the traditional larger kinship structure. It is expected to provide for personality needs of the members and its cohesiveness does not depend on economic production or other functions performed by families in agricultural settings. As a result, a greater emotional intensity is evident among the members, and some families are much more cohesive than in days past, but the relationship between husband and wife may more readily be broken if it does not fulfill the expectations for affectional response or the "happiness" expected as a right.<sup>10</sup>

A sense of being alone and without the support of group relationships—alienation—may result in personal disorganization. Such detachment may be seen in some forms of mental disorders, marked by various degrees of withdrawal from social contacts. There is also "delinquent" behavior as a form of protest and rebellion on the part of alienated people. We may understand some expressions of juvenile delinquency as a symptom of deep conflict with society. Random activity is sometimes aimless and brutal, not fully understood by the youngsters themselves. As Robert W. Spike has said, "the meaning of life itself is an issue for boys . . . at the risk of overdramatizing, drug use is often a sacrament of the meaninglessness of life."<sup>11</sup>

Lest we overemphasize the disorganizing or problem aspects of city life, let it be noted that there is also under urban conditions much greater opportunity for creativity and for individuation of development. Cities have long been known as the centers where the arts have flourished, and where people who are clever and competent in intellectual skills foregather. Those who have specialized interests may find kindred spirits within cities, and this kind of association also is stimulating.

It is often, however, a tribute to the strength of the individual when he achieves individuality and distinctiveness in the face of the pressure towards conformity under urban conditions. In seeking to reach large numbers, newspapers and other means of communication make their appeal to the tastes and interests of the "average man" and thus provide part of the drive toward standardization of life. The public schools face the constant problem of providing challenging opportunities for the gifted child, and in other ways to counteract the effects of mass education. Among other institutions in the community, the churches are often found to gear their appeals to the average member or the average congregation.<sup>12</sup>

Part of the pressure toward conformity is that of keeping up with one's peers,—“with the Joneses”. The struggle to maintain and improve social status

<sup>10</sup> Harold L. Wilensky, "Changing Patterns of Family Life", *Children* 3, pp. 163-9 (Sept.-Oct., 1956). Published by Children's Bureau, U. S. Department of Health Education and Welfare.

<sup>11</sup> Robert W. Spike, "The Problem of the Problem of Juvenile Delinquency", *Christianity and Crisis*, XV, p. 180 (January 9, 1956). For a relevant discussion with emphasis on the concepts of alienation and estrangement, see Walter A. Weisskopf, "Christian Criticism of the Economic Order", *Christianity and Crisis*, XVI, pp. 159-162 (November 26, 1956).

<sup>12</sup> Kloetzli, *op cit.*, p. 180.

is not as evident in large cities as in some smaller communities, because people can be less aware of their competitors, but in a broad way, there is nevertheless a consciousness of class alignment. This refers not so much to income differences or to them alone as to the patterns of behavior which differentiate people. The type of work the head of the family does, the style of behavior observable in public, many variations in speech and in social skills, habits of caring for property, recreational patterns, as well as preferences for types of church services, are all associated more or less with class differences, according to recent studies of American sociologists.<sup>13</sup> Under mobile and relatively anonymous conditions of social contact, these distinctions may be hidden at first glance by the kind of clothes or car a person has, but wherever there are opportunities to know people more than superficially, these differences are recognized, often unconsciously. Suburbs of large cities have greater homogeneity, which is associated with a defensive pride in maintaining their class "quality".

In the large scale organization of metropolitan communities there are enough people and a great enough variety of interests to result in a specialization of associations and institutions which sometimes staggers the imagination. There are agencies and groups organized for every conceivable purpose,—recreational, educational, cultural as well as the maintaining of memories and loyalties to colleges, home states, nationalities or war service compatriots—and although this has its positive side in providing a basis for community in voluntary association, it also tends toward a compartmentalization of responses of the people who are related to these various collectivities. Church membership is not excepted, and under urban conditions it is much more possible to keep that segment of a person's life separate from other parts. For the individual, this makes for a problem of achieving some integration or some consistency as between the groups or interests to which he is related. If the sociological truism is accepted that personality is a function of the roles one plays within groups, the individual's integrity is at stake if he participates in associations which may be working at cross purposes or at least pull him in different directions.

The larger aspects of this characteristic of urban living are expressed in the sense of detachment and of rootlessness, which has been noted, and in confusion about the purposes of life itself. The plight of modern man in this respect has been ably presented in certain contemporary plays. What the perceptive artist portrays as a problem may be paralleled by the insights of the psychiatrist who sees in the strains felt by the patient some of the contradictions and dilemmas of the total society. The churchman may answer that he

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<sup>13</sup> Studies of social class structure in communities have been made by W. Lloyd Warner and his associates. Cf. the novel by J. P. Marquand, *Point of No Return*.



has the ageless answer but to make it effective requires new kinds of Christian experience and fellowship appropriate to the contemporary scene.<sup>14</sup>

### Implications for Community Planning

The separateness and specialization of agencies and associations in the urban community poses a problem of coordination in community life which in a minimum form means providing for enough exchange of information about activities so as to prevent undue competition. For example, a community calendar may be made in some central place so that the events of a school and a church and the recreation center are not in conflict with each other. With larger purposes there are councils with ongoing responsibility for the planning of health, welfare, recreation, and other community services. Some of these are organized on a local basis within parts of a large city and they include not only schools, social agencies, and churches but many voluntary associations. On a city wide scale there are also councils for community planning of social work and related services.

Councils provide a clearing house kind of function for community information and consultation but they may serve democratically in achieving some degree of consensus on goals for the community. That means, for example, that the decision to seek a new library or a health center for a part of a city may be promoted by such a council, even though the actual construction and operation of the new facility is a governmental function. Councils may serve as the "watch dogs" of the efficiency of public services, defending them against unwarranted attacks but also spurring them on when standards tend to lag. In general, the kind of consensus developed through community councils or voluntary planning bodies indicates that the sense of community is always somewhat contrived and is in process of becoming. This American phenomenon stands in contrast with European communities with older traditions.<sup>15</sup>

City planning in the United States has received a new emphasis in recent years partly because of the urgency of the traffic problem and because of the awareness of obsolescence, especially in the central areas of the city. The growth of cities has meant a new kind of competition for space which when coupled with an appreciation of the benefits of greater order in physical development or land use has resulted in support for city planning in many of the leading cities. The responsibilities of municipalities for internal planning have been broadened in some places through inter-governmental relationships for metropolitan development programs and by the necessity generally for making plans for super-highways through or around cities. City planning and

<sup>14</sup> *Alone in the Crowd. The Human Situation of Loneliness and Insecurity Transformed in the Christian Community.* Selections from the works of A. L. Kershaw, William Inge, Mary Chase, Arthur Miller, Rollo May and Paul Tillich. National Student Council of the YMCA and YWCA. June 1954.

<sup>15</sup> Arthur Hillman, *Community Organization and Planning*, New York: Macmillan, 1950. (Milan: 1953).

actual building programs have been aided by the federal government through public housing legislation starting in the 1930's and through laws in 1949 and 1954 which have provided financial assistance to local authorities in the redevelopment of inner city areas, and through "urban renewal" which is beginning to take shape in unprecedented rehabilitation and slum prevention work.<sup>16</sup>

The rebuilding of central areas and the new programs for conservation of middle-aged areas before they deteriorate may be said to combine a concern for the preservation of property values and for the health and welfare of people. The get-rich-quick motivation in building shows little concern for the needs of people, but a long run truly conservative view of property investments may well include provisions for the amenities which make communities stable and humanly attractive. Sometimes large insurance companies or other investors with stability of income as the prime concern have built so that human values are also realized, but basically it is the role of government, and of enlightened citizens, to insist on standards of space and community facilities for the rebuilt areas.

The support of city planning in the United States is compounded of many attitudes, including the apathy which comes with the overwhelming sense of the too-bigness of cities. It is said of various problems, "things have to get worse before they get better." But in America there is also an orientation to the future as a cultural theme, — an optimism not far removed from pioneer days. The desire to get ahead, to "leave things a little better than we found them", when tempered by the inertia and complexity of large scale organization in cities, tends to balance off in some sort of "keeping up" or of doing enough to avoid obsolescence. These attitudes seem to have their counterparts within congregations, as local churches are faced by physical and social changes of the kind which have been noted.

### Effects on Churches

During this century, Protestantism has been losing ground in America's larger cities, as measured by the number and strength of churches in the central areas. As church members of foreign backgrounds have become assimilated and as they and others have prospered, they have moved outwards, and in many cases, congregations have relocated their buildings. Today there is a new commitment on the part of many denominational bodies and leading churchmen to continue to serve inner city areas, despite population changes, but this challenging viewpoint is far from fully accepted. The new concern about the ministry to the central areas needs to be, and often is, accompanied by moral and

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<sup>16</sup> Miles Colean, *Renewing our Cities*, Twentieth Century Fund, 1953; Gerald Breese and Dorothy E. Whiteman, eds., *An Approach to Urban Planning*, Princeton University Press, 1953.



financial support to local pastors and congregations struggling along in difficult places, which are unpromising when judged by conventional statistical measures.

There have been some notable examples among Lutheran churches where the change has been made effectively from serving an ethnic constituency to an inclusive ministry, reaching and including Negroes or others as the case may be. However, the desire to serve the surrounding community—come who may—does not necessarily lead to proficiency in dealing with all kinds and conditions of men. The barriers of class and other cultural differences are realized when pastors and laymen try to speak to persons of “foreign” backgrounds and in other ways to relate to them—“to get next to them”.<sup>17</sup>

The overall look at city changes, as they have been outlined, and the awareness of parish problems as crises arise, have served to focus attention on urban church planning. This has resulted in increasing cooperation between church leaders and city planners,<sup>18</sup> not only in the diagnosis of acute problem situations but also in alert responsiveness to new opportunities which arise with rebuilding, as in large-scale public and private housing projects. The location of new churches in the areas of growth at the edges and in the expanding suburbs are also part of the strategy of urban church planning. Questions of comity—of division of fields between Protestant bodies and between Lutheran synods—are important considerations, as is also the problem of optimum church size. How large should a congregation be to be able to support an adequate staff, and yet not lose the sense of fellowship which can be diluted with too large numbers? These are some of the questions which follow from the acceptance of the values of planning, just as in the movement toward the balanced and orderly development of cities as a whole.

Although some outlying residential areas and suburban communities near large cities have been so quickly built and poorly planned that they show signs of becoming future slums, the typical suburbs are composed of middle class, fairly comfortable people. Business executives and others with more than average income may be inclined toward some smugness, at least a feeling of satisfaction about the success they have achieved. There is both physical and social distance between them and the masses of people living modestly or precariously on income from industrial or more menial employment. The temptation is there to ask “why can’t those people do as well as we have done”. The homogeneity and physical well-being of suburbanites is reflected in their churches, as Waldo Beach has stated strikingly:

“The rituals of the churches of suburbia celebrate social harmony and economic affluence . . . *Apagē* is taken to mean the friendly harmony that must prevail in the circle, ‘the tie that binds our hearts in Christian love’. In this ‘club’ ecclesiology, the minister’s

<sup>17</sup> For current discussions of the problem of ministers in cities, and implications for theological education, see: Samuel W. Blizard, “Role Conflicts of the Urban Minister”, *The City Church*, National Council of Churches, VII, pp. 13–15 (Sept.–Oct. 1956) and H. Richard Niebuhr and others, *The Purpose of the Church and its Ministry*, Harper and Brothers, 1956.

<sup>18</sup> Walter Kloetzli, “Planning Tomorrow’s Cities”, *The Christian Century*, LXXIII, pp. 898–900 (August 1, 1956).

role is to fulfill certain priestly functions in an acceptably congenial way. On occasion he may preach prophetic sermons on generalized matters of brotherhood and peace, even justice, but the moral 'offense' of Christianity should never be made local, to disturb the euphoria of the group."<sup>19</sup>

The genius of the Christian church—indeed, its vindication—is evident in the forceful criticism that comes from within its own ranks. A similar note is sounded by a layman who warns that the activity emphasis may keep the church from performing its unique role. The suburban-type church member

"can be galvanized into action-type programs upon presentation of evidence that his children do not have adequate Sunday school space. But, God help us, these are not his *real* problems, nor are they the real problems of his children . . . This is no quarrel with the institution of the church nor with the need for physical plant. It is a plea to the church that it bring to society a new spiritual leadership to establish those relationships of man to man and that concept of society which are wholly inherent in beliefs which Christians profess."<sup>20</sup>

The Protestant church in the United States is thus being asked to be prophetic in ways that will help bind together a disturbed society, and at the same time meet the needs of troubled individuals. If its message is to touch people today, it must be stated in contemporary terms, which is partly a matter of using a vocabulary meaningful to the apartment dweller who does not gaze out on the starry heavens or feel the good earth beneath his feet. The womanly virtues praised in Proverbs 31 need to be translated into the life pattern of the mother concerned about the schooling of her children, their music lessons, the vitamin content of their diets, and at the same time the giving of companionship and help to her husband, and service to the community.

But what faces the church is more than the problem of redefining vices and virtues in the urban idiom. "A task of re-education concerning the very substance of sin, repentance and regeneration is called for as an essential part of the program of evangelism."<sup>21</sup> This statement of John C. Bennett is part of a discussion of "popular evangelism" which he says does not necessarily lead to a "re-examination of social structures of racial discrimination and segregation." Such rethinking of the evangelistic appeal of the church is in order if it is to reach those groups or types of people in cities who are most out of touch with the gospel. The enormity of the challenge is indicated by reference to the listing by an experienced city churchman of the relatively unchurched people,—the intellectuals, laboring people, and depressed elements of the community.<sup>22</sup>

The concern about making the Christian message meaningful, and of ministering to the bewildering variety of people in cities has forced attention to new kinds of programs. Miller who is an advocate of such adaptations to urban situations expresses a note of balanced perspective:

<sup>19</sup> Waldo Beach, "Euphoria in Suburbia", *Christianity and Crisis*, XVI, p. 33 (April 2, 1956).

<sup>20</sup> Perry L. Norton, "The Role of the Church in the Community", *The City Church*, VII, pp. 15-16, 19 (May-June, 1956).

<sup>21</sup> John C. Bennett, "Graham and Segregation", *Christianity and Crisis*, XVI, p. 143 (October 29, 1956).

<sup>22</sup> Kenneth D. Miller, *Man and God in the City*, New York: Friendship Press, 1954, pp. 87-89.



"... in the life and work of the city pastor and in the program of his church a careful distinction has to be made between ends and means. Architecture, music, a friendly atmosphere, recreational activities, social welfare projects, pastoral counseling, and even services of worship are not ends in themselves. Rather they are means to the end of giving to men and women, boys and girls, a firsthand vivid experience of the presence of God and his Christ in their lives."<sup>23</sup>

The enlarging concept of responsibility for human needs which is currently expressed through counseling and other services, as the quotation above suggests, or through broader community improvement programs is not necessarily the revival of a naive and over-simplified social gospel. The newer sense of breadth of service and responsiveness to the whole range of human problems is rooted in some understanding of the complexity of society and of man's nature, and it has its theological foundations and evangelical fervor as the following quotations indicate.

From a meditation by Howard Thurman:

"... the individual would be interested in relieving human need, because he sees it, in some definite sense, crowding out of the life of others the possibility of developing those qualities of interior graces that will bring them into immediate candidacy for the vision of God. It is in this latter sense that we come upon the mandatory *raison d'être* of the mystic's interest in social change and in social action."<sup>24</sup>

Heineken's contribution to a Lutheran conference on the rural congregation and community health includes these statements which are equally relevant to the urban scene:

"... the church's task is the ministry of reconciliation. This must be understood in its most inclusive sense. Reconciliation means a change, first of all in the relation between God and man... A change in the God-man relationship also means a change in the individual... A change in the God-man relationship and in the individual means a change also in the community of which the individual is a part. The Gospel sets the pattern for true community. The individual and the community are quite inseparable... Man is the derived being, who has no existence apart from God and who cannot fulfill the purpose of his being unless his relation to that God is right. Man is the derived being also in another sense; he has no existence apart from the world and his neighbor."<sup>25</sup>

Theodore E. Matson has expressed his convictions notably. In effect he asks not what is the impact of urbanization upon Protestantism, but what is the witness of the Christian church in the city:

"The Gospel is not on trial. It has won its way under every conceivable circumstance. But the city church today does stand on trial. In the midst of change, will it maintain an unbroken continuity of Christian fellowship and service? Will it be as inclusive in its out-reach and fellowship as the community itself? Will it have a sense of mission to life about it that it may become more Christ-like?"<sup>26</sup>

<sup>23</sup> *ibid.*, p. 58

<sup>24</sup> Howard Thurman, *Deep is the Hunger*, Harper and Brothers, 1951, pp. 44-45.

<sup>25</sup> *The Rural Congregation and Community Health*, Division of American Missions, National Lutheran Council, 1953, report of conference in Dubuque, Iowa, including statement by M. J. Heineken, based on II Cor. 5: 17-21.

<sup>26</sup> From the introduction to *City-Church Self Study*, Board of American Missions, Augustana Lutheran Church, Minneapolis 1956. See also *A Look at the City Church*, Committee on Urban Church Planning, Board of American Missions, Augustana Lutheran Church.

## Currents in American Theology

A great deal is gained to begin with if a European, especially a German, will admit that there is such a thing as an American theology and that we are not all "activists" and busy executives and "glad-handing, baby-kissing salesmen of the power of positive thinking".

In the time I have I want to call attention to four important currents, which cut across the lines of all the denominations. If I am not scholarly enough for some and presuppose too much for others, I beg your indulgence, for I can scarcely know in advance how well acquainted you are with the American scene. It is significant I think that a few years ago the best book on the American theological scene was by a Scandinavian, George Hammar.

There was a time when it was immediately apparent whether a theologian was a Baptist, a Methodist, a Congregationalist, a Presbyterian, an Anglican, a Lutheran, or something else. Now it is much more important to know what schools a man has been attending and what books he has been reading and whether consequently he is a fundamentalist, a die-hard liberal, or neo-orthodox (a Barthian, an existentialist, a follower of Niebuhr or Tillich), or else a Lundensian or someone alert to the findings of present day Luther research.

The point is simply that the really crucial theological differences do not coincide with the traditional denominational lines but cut across them all, I really believe, without exception, and it is possible, therefore, to find more theological rapport between members of different denominations than members of the same denomination. So one of the best books in English on Luther's theology at present is by the English Methodist Philip Watson and the most popular biography by the Quaker, Roland Bainton, while George Hendry, the Scottish Presbyterian, now teaching at Princeton, in his little book, *God, the Creator*, quotes more consistently from Luther than from any other source. In fact, what is really good in the reformation stirring the church today draws on Luther more than anyone else. There is, one would almost venture to say, a greater enthusiasm for Luther's theology among non-Lutherans, than among Lutherans.

There is actually developing an ecumenical theology with a surprising body of agreement. This is evident when you read the new series of theology for laymen edited by Reinhold Niebuhr, in which a number of different denominations are represented, without this being a disturbing element, and precisely,



not because doctrines have been watered down to a lowest common denominator, but because biblical doctrines are in each case so forcefully stated. (William Wolf, *Our Knowledge of God*; Alexander Miller, *The Renewal of Man*; James Pike, *Doing the Truth*; E. L. Cherbonnier, *Hardness of Heart*; Daniel Jenkins, *The Strangeness of the Church*; published by Doubleday, New York.)

Incidentally this effort to bring a respectable theology to the layman represents a most significant trend. In 1950 Canon Wedel of the Washington Cathedral published a book, *The Christianity of Main Street*, in which he shows up the theological illiteracy of men who are otherwise well-informed, but theologically haven't got beyond "Jesus loves me, this I know . . ." and "Now I lay me down to sleep . . ." The religion of the average American is "moral idealism", absolutely unfamiliar with the specific Christian categories. It is actually the situation described by Kierkegaard a hundred years ago, when everyone who is not in trouble with the police is held to be a Christian. This situation is now rapidly on the mend and intelligent theological discussion is taking place among laymen and you no longer hear so much of the impatient clamor, "It doesn't make any difference what you believe, just so you act."

Mention should also be made of Walter Horton's *Christian Theology: An Ecumenical Approach* (New York: Harpers, 1955). This shows a surprising body of agreement, but it also shows how within this body of agreement, there are still most important differences, which cannot be ignored. The same issues that caused the denominational divisions in the first place are still there, but there is hope of understanding. The best ecumenical spirit does not wish to tear down these differences but to let them all exercise their leaven until real unity is achieved.

Now before I sketch the four significant currents today I still feel it necessary to give a little background. In the twentieth century, prior to World War I, there was in Protestantism generally a tremendous influence of both Ritschl and Schleiermacher. Ritschl's repudiation of metaphysics, and his practical emphasis upon building the kingdom of God seems to have suited the practical American temper. The repudiation of the God of wrath of the Old Testament, the elimination of speculations concerning the pre-existent divinity of Christ by the substitution of value judgments for scientific judgments, seemed to do justice to the acceptance of the natural science method and the findings of higher criticism. The high wave of optimism which the world was riding seemed also to justify the hope that soon the kingdom of God would be realized upon the earth, with everyone treating the other as a means and not an end—in good Kantian fashion.

Among others Schleiermacher's influence was more prominent and the challenge presented by the rapid changes since the Renaissance seemed best met by Romanticism and the emphasis upon feeling. While Brunner's book in

criticism of Schleiermacher, entitled *Die Mystik oder das Wort*, may not be quite fair in positive appreciation of some things that Schleiermacher emphasized, nevertheless the title of the book clearly states the decisive issue. Schleiermacher's general humane religiosity, to use Kierkegaard's expression (i. e. what he calls religiosity A in distinction from religiosity B—the specifically paradoxically Christian) can dispense with the Word, i. e. with the precise doctrinal formulation required by the Gospel of the divine-human encounter in the Word become flesh. The kind of religious experience Schleiermacher regards as the end of man's feeling of estrangement in sin can dispense with the events of revelation. This does away with all the vexing apologetic problems which the "stumbling block and foolishness of the cross" raises, and the twentieth century cultured despisers of religion are offered an inoffensive reinterpretation of the Gospel suited to their intellectual pretensions. Schleiermacher's shift of emphasis from the religious object to the subject and the consequent emphasis upon religious experience was just as disastrous in this country as in Europe. Many of the elements of the popular return to religion are rooted here.

To the foreign influence of Ritschl and Schleiermacher there must be added the typically American development of the Social Gospel as stated most ably by Walter Rauschenbusch who died in 1918. There are reflections of both Ritschl and Schleiermacher in Rauschenbusch. All the decisive Christian doctrines are reinterpreted and Jesus stands as a teacher of abiding truths. The peculiar emphasis which Rauschenbusch added and which has continued to remain an important element in the theology of those who were once his followers but have now returned to a more biblical theology is his emphasis upon social salvation. Salvation must always, first of all, be personal, when the individual is freed from selfishness by coming under the influence of the personality of Christ, but then the super-personal forces of evil due to the capitalistic and anti-democratic structure of society must be overcome by a radical social reconstruction; democracy must be furthered and the evils of capitalism corrected, so that there may be full and free self-realization for all members of society. This emphasis upon social reconstruction through political action remains a dominant aspect of the theology of many of the more or less converted liberals, as, for example, John Bennett and Reinhold Niebuhr at Union Seminary.

I think something must also be said about two other more typically American influences—so that American theology is seen not merely as a reflection of European developments. The most famous American philosophers of the turn of the century were the two contemporary Harvard professors, Josiah Royce (1855–1916) and William James (1842–1910), whose views were diametrically opposed, and who exercised a tremendous influence in opposite directions, Royce as the American representative of absolute idealism, which cannot simply be identified with Hegel because it has too many original elements for that, and William James, as the founder of American pragmatism.



How subtly these men influenced theology can be seen only in retrospect. Many continued to subscribe to the orthodox doctrinal formulations, while reinterpreting them along either absolute-idealist or pragmatic lines. Those who were disturbed by the complete repudiation of all absolutes in pragmatism (the truth is what works) countered with idealist philosophy, with absolute principles. Only one example of the kind of reinterpretation which took place: So faith was defined with William James as "the will to believe", altogether a human assertion of the will. The mind sets up an hypothesis and then has the courage to act on this hypothesis and thereby to verify it. Beliefs that make no difference by being acted upon can be dismissed as irrelevant. There is truth in this assertion but by what possible stretch of the imagination a human hypothesis can be equated with the self-impartment of God in Christ is hard to see. "Dieses Kunststück aber haben viele — sogar lutherische Theologen — fertig gebracht". (But this trick many—even Lutheran theologians—managed with a smile.)

More lasting even than the influence of William James was the influence of John Dewey's instrumentalism. Ours is a wide open universe which can be given direction only by man himself who, in the process of evolution, has developed a brain as an instrument for problem solving. This is atheistic humanism, based upon the method of the natural sciences. The method so eminently successful in the control of things is to be expanded into all fields, and, in the end, men are to be manipulated precisely as things are. What terrific inroads this application of the scientific method has made on American church life may be seen in the development of methods of both stewardship and evangelism. The most successful methods of raising money are developed scientifically in precisely the same way that a sky-scraper is erected most efficiently. By means of trial and error, testing, revising, retesting and correcting again a sure-fire method of attracting people into church is developed—quite on a par with the method of the salesman who is intent upon selling a refrigerator to an Eskimo. Thus people are manipulated as things are, and the I-Thou relation in which a man is confronted by the Gospel and must choose in either faith or offense is changed into an I-It relation.

American Lutheran theology remained for the most part unaffected by the above described vagaries, which were introduced by philosophical speculation, because it generally adhered to the seventeenth century orthodoxy with remarkable consistency. Practically all the textbooks on which Lutherans until very recently were trained follow the same pattern—a repristination of seventeenth century Lutheran orthodoxy as compiled in Schmid's *Doctrinal Theology of the Evangelical Lutheran Church* (Hollaz, Quenstedt, Chemnitz, Gerhard, etc.). Some were more pronouncedly influenced by the so-called Erlangen theology of the late nineteenth century, as for example Dr. Reu, who followed Luthardt to almost every jot and tittle. This theology had the great merit of being a bulwark against the confusions of philosophical speculation,

but as recent research has shown, it clearly marks a departure from the theology of Luther and a relapse into the Aristotelian categories with which Luther had broken. It is one decisive trend in American Lutheran theology at the present time that at last this is realized and there is a marked return to Luther's theology—but more of this later.

One thing more has to be mentioned by way of background. Roughly during the twenties there occurred the famous fundamentalist-modernist controversy, featuring the famous Scope trial (Clarence Darrow against William Jennings Bryan, currently very effectively dramatized as *Inherit the Wind*), an attempt to repudiate the doctrine of evolution—and J. Gresham Machen's defense of the virgin birth, both of which continue to be the hallmarks of orthodoxy in our day. There were able defenders of the fundamentalist position in those days (cf. J. Gresham Machen and E. Y. Mullins), and they had a real case against the liberals, who were continuing to use all the same Christian words but had emptied them of their specific Christian meaning. The "fundamentalists" were actually in continuity with historic Christianity, whereas the liberals (e. g. Harry Emerson Fosdick, at least in his earlier stages, for he, too, is a somewhat chastened liberal) were not. But they marred their position by their insistence upon verbal inspiration and the refusal to accept the findings of higher criticism, as well as the assured findings of natural science. The essential rationalism of their position is increasingly apparent today, when they insist upon an *objective* revelation in propositional form. They make the mistake of basing truths of the reason upon contingent historical events, the impossibility of which Lessing pointed out long ago.

On this background there are four trends in American theology which I want to discuss briefly: (a) The revival of a militant and well-informed fundamentalism, (b) The persistence of a chastened liberalism, (c) The various representatives of a neo-orthodoxy (which term I will explain), and finally (d) The influence of the Luther renaissance (as it has come out of both Sweden and Germany). The latter is intimately connected with the rise of neo-orthodoxy, yet some kind of a distinction must be made. Personally I would say that the decisive break comes between the first two and the last two of the four mentioned trends. The decisive factor is whether or not a person has understood what Kierkegaard had to say, whether it is realized that it stems from him or not. This will decide whether one is still on the one hand either a rationalistic biblicist or a liberal—or on the other hand one has come to terms with the fact that in the historical Jesus God himself entered into history and acted decisively for the salvation of the world. It hinges, as I shall try to show, upon what one does with Lessing's assertion, "universal truths of the reason cannot be based upon contingent historical events." It hinges upon recognizing that revelation does not consist of propositions held as true, but it is God in his self-impartation. The Bible then is the record of this self-impartation and all theology is the attempt to state in any given situation all the implications of



the Gospel, or in other words, the revelation. It is an activity of the church, from within the circle of faith, which attempts to understand all of existence in the light of the revelation entrusted to it.

Let us now turn briefly to the revival of fundamentalism. Perhaps "revival" is not quite the right term, but there is something like that going on. I am not thinking of McIntyre's rantings against the World Council of Churches, the Revised Standard Version of the Bible, and the Communists—or of Billy Graham's phenomenal audiences, most recently among the "eggheads" of Harvard, but I am thinking of a well-reasoned articulate fundamentalism, which constitutes as neat and coherent a system of theology on the basis of its presuppositions as ever was devised. One of the ablest spokesmen is E. J. Carnell of the Fuller Theological Seminary at Pasadena, California. He has written a very lucid summary of the theology of Reinhold Niebuhr,—perhaps, if you disregard the criticisms, the best that has yet been written. He has also written an *Introduction to Christian Apologetics* in which he gives the defense of his point of view and tests it, as all systems of thought must be tested, with the principle of contradiction. The starting point is the acceptance of the verbal and "plenary" inspiration of the Bible, "true in the whole and in the part", containing an "objective revelation", an "objective moral code" in the form of propositions to be held as true and acted upon in faith. It means a repudiation of practically all of higher criticism and regarding every assertion of the Bible in the original manuscripts, no matter whether they concern cosmology or geography or anthropology or ordinary historical fact, as true. It means the acceptance of one system of theology, valid in precisely the same terms, for all times. It means the repudiation of all *Heilsgeschichte*, or of any distinction between a simple historical fact such as Washington's crossing the Delaware and a revelatory fact, such as that of God entering into history in the man Jesus. Revelation and faith are not held to be corollary. The emphasis upon the objectivity of the revelation fails to take into account the necessary subjective side. It is the *fides quae creditur* to the exclusion of the *fides qua*.

The persistency and present recrudescence of this view must indeed seem an anachronism to any European theologian, where this sort of biblicism really represents "einen unüberwundenen Standpunkt". But it is a most important factor to be reckoned with—not only because this view is actually still held by most of the American clergy, but also because of the intellectual competence and vigor with which the view is presented and defended, and also because it is being grasped at by a good many of the so-called "high church men". It is part of the whole trend toward security. In the objective sacraments and in a plain, coherent system of doctrine based on an infallible Bible there is a refuge from the anxiety of the human situation. Whether one likes the term or not it is actually the acceptance of a "paper Pope". Certainly the blame for this flight into what I certainly regard as a false "objectivity" must fall in great measure upon those who have failed to clarify sufficiently the alternative view of a

theology which is equally based upon an historically given revelation, but dispenses with all these rationalistic crutches, and recognizes what orthodoxy has in all times recognized, that revelation and faith are always corollary—that the alternatives are not “believing” or “doubting”, as when I assert that there are “Brobdignagians” living in a cave in Kentucky, eight feet tall, covered with hair inside and out, and exuding nectar of roses—But the alternatives are “faith” or “offense”, as when Jesus or Herr Hitler or Stalin puts his claim upon and means to have me for himself alone. Then I must either surrender in faith, or rise up in revolt. I must either get warm around the heart or get hot under the collar. Such a claim cannot be met with indifference. Here is the line along which the battle must be fought and if only an understanding can be worked out here, then the justified fears of the fundamentalists, that those who have given up the belief in a verbally inspired and absolutely inerrant Bible have also given up faith in an “objective” revelation may be allayed.

I said at the beginning that the crux lay in coming to terms with Lessing’s assertion that “universal truths of the reason cannot be based upon contingent historical events.” Apparently the fundamentalists think that the truths of revelation are “universal truths of the reason,” i. e. propositions which man with his rational insight will come to regard as true. Then they go on to say that these truths are based on the contingent facts of history, and this is precisely the error. If this is so then it is not the person of Jesus himself which is decisive but only the truths which he proclaimed. Then the personal faith relationship to him can be forgotten. This is one way of getting around the vexing problem of the claim to absoluteness which is made by Christianity. The truths which Jesus proclaimed and not he himself are lifted above the relativities of history.

There is involved also an essentially Calvinist view of the Bible as over against a Lutheran view. For Luther the Bible was nothing more nor less than “the manger in which Christ is found” and he always made the Gospel itself, “was Christum treibt”, decisive in the recognition of God’s Word. For the Calvinists, however, the Bible is from cover to cover a book of truth, a sort of a law book, a basic constitution for the Christian religion.

Now let us take a brief look also at the persistency of liberalism. It is impossible to make any generalizations at this point that will not be subject to correction, first of all, because it is so difficult to define what is meant by liberalism and secondly also, because there are scarcely any liberals who have not in great measure modified their position, since the rise of neo-orthodoxy.

For purposes of this discussion I want to define “liberalism” simply as that view which denies the uniqueness of the biblical revelation as the decisive turning point in the history of the world and therefore also denies all the specific Christian categories. It is the view which denies the biblical doctrine of the fall, and holds to some kind of a progressive growth toward goodness and the



realization of God's kingdom upon the earth, through the medium of the teachings of Jesus. Again it is not the contingent historical events, but the truths proclaimed which constitute the revelation.

There are many variations on this theme. They follow in the wake of Ritschl, Schleiermacher, Rauschenbusch. Usually they are philosophers of religion rather than theologians. In 1936 Eugene Wieman (University of Chicago) and Bernard Meland (Central College, Fayette, Missouri) published a book, *American Philosophies of Religion*. In it they compare the philosopher of religion to the dietician who must pass on the adequacy of the diet which the theologian as the cook means to make palatable to the people. This betrays their own view that man possesses in himself some criterion which will enable him to distinguish a true from a false revelation. In it they classify men according to the underlying philosophy in which they are rooted. Many of the men they put in one classification would, I think, resist this classification. One classification includes those rooted in the tradition of naturalism. What those men rooted in this tradition have in common is that they deny the so-called supernatural. There is really only this cosmos in space and time and God is in one way or another a part of it. That is, if there is a God. One of the men included in this classification is Walter Lippmann, who is a follower of Spinoza. Another is John Dewey who denies the existence of God altogether and uses the name only to designate that to which men give themselves with utter devotion. Wieman and Meland themselves have some kind of immanent God and they still represent a considerable body of opinion today—a sort of wide-open, experimental view without any absolutes, but experimentally evolving new and creative patterns. At the end of the book Meland ventures the prediction that the future will be in the hands of this kind of naturalist theology which relies on the scientific method but has the wisdom not to regard the world as a mechanism but as an organic whole and which will, therefore, serve as a reliable guide to a richer and fuller life for all. This prediction of Meland's has not come true. He did qualify it to the extent of saying that it depended very much on economic and political developments. If, he said, unrest and instability should continue, then there would be a flight into what he calls neo-supernaturalism, i. e. a form of supernaturalism which is much more radical than, to use Walter Lippmann's phrase, having a Titanic magician above the curtain of the sky at man's beck and call, but which frees God much more effectively from the historical process while nevertheless allowing that he is involved in it. It is this kind of a biblically based theology which is in fact playing by far the leading role today and it is to this we shall now turn.

In 1936 Wieman and Meland listed eight names all put into one bed together as neo-supernaturalists and so more or less followers of Karl Barth. Of the eight mentioned the following are still playing significant roles today and anyone who is acquainted with their views will see that they make rather strange bed-fellows: Paul Tillich, the two Niebuhrs, William Pauck and Edwin Lewis (the

others are John Omar, George W. Richards and George Cell). David Wesley Soper's little book, *Major Voices in American Theology*, includes Edwin Lewis, the two Niebuhrs, Paul Tillich, Nels Ferré and Robert Calhoun.

It is obvious, of course, that these men cannot be classed as followers of Karl Barth, although in every case Karl Barth had something to do with their conversion from an earlier liberalism. What they all have in common, which perhaps justifies the designation neo-orthodoxy, is that they accept the findings of higher criticism and the twentieth century world in general while nevertheless accepting the historic revelation to which the Bible bears witness. They all operate from within the circle of revelation, although there are differences as to the way in which the authority of the Bible is recognized. So, Tillich, for example, does not regard the Bible as the norm but as the source of the norm for doctrine and theology. The norm is derived from the witness of the Scriptures and will vary from age to age, inasmuch as theology is always addressed to a situation. In the sixteenth century it was "justification by grace alone". For our age it is "The new being in Jesus, the Christ, as our ultimate concern".

Common also to this whole group is the emphasis upon event, encounter, crisis, paradox, and a differentiation of the Hebrew-Christian thought forms from Greek and other alternatives. Revelation is personal encounter and not the making known of true propositions. Crisis replaces progress and evolutionary development. The human situation in existence is analyzed with the help of Kierkegaard and existential philosophy. Although there are many differences, all of them, I think, stand this side of Kierkegaard and have come to terms in one way or another with what he said.

There is not much question that Reinhold Niebuhr and Paul Tillich are the two most influential Protestant theologians on American soil today. Of course, it is not quite cricket to classify Paul Tillich as an American, since he did not come to this country (from Germany) until 1933. Since then he has, however, become an American citizen, has gained competence in the English language and has made it his task to translate his theology into the American vernacular. Like R. Niebuhr he is a member of the Evangelical and Reformed Church, but he openly avows his Lutheranism. Up until last year he held the chair in "philosophical theology" at Union Seminary and this is an indication of what he has made his life-work, to build the bridge between philosophy and theology, and this is in itself one of the most significant trends in American theology.

Just a few indications of what I consider the major contributions of these two men. Of all men I think Niebuhr has done more to restore to American theology in general the biblical doctrine of original sin. He above all attacked the self-sufficient finitude of our age, pointing out the sin that enters into all human actions and so exploding the liberal faith in human nature and progressive development. This is particularly important for its implications for political



action and social reconstruction, which is in a sense Niebuhr's major concern. We are always under both the judgment and the grace of God. Unequivocal, non-sinful action is therefore impossible. This is the only safeguard against the sinful pretensions of pride—wherever men have power—or virtue or brains. It also makes possible political and social action employing ambiguous means—whereas the scrupulous are made ineffective.

There are many elements in Niebuhr's theology which stem straight from Luther, although he misinterprets Luther at many points, e. g. in Luther's doctrine of sin (Niebuhr saying that Luther makes sin the "essence" of man—which the Formula of Concord denies explicitly) and in Luther's doctrine of the two kingdoms, where he follows Troeltsch in saying that Luther bifurcates the Christian life into a private and public morality.

Mention should also be made of the use which Niebuhr makes of Kierkegaard's analysis of existence and of anxiety as the constant concomitant of man's freedom and the psychological state preceding both creativity and sin. This, too, is part of the orientation of the doctrine of original sin.

On the whole I think Niebuhr's contributions have been in the direction of a return to the dynamic theology of the Reformation. He has a host of followers and he certainly helped to turn the tide of liberalism. Although due to ill health his activity is greatly curtailed, he is still a major influence and his influence will live after him.

As for Tillich, his influence lies along the lines already indicated, the building of a bridge between philosophy and theology. His method is that of correlation. He says that philosophy, i. e. the natural man, asks the questions to which theology gives the answer, but he also says that theology alters the question. Therefore, he always, in his systematic theology, describes first the situation in existence which presents the problem to which revelation then gives the answer. He holds that theology must be in constant flux, because it is always addressed to a situation. The message and the situation must always be correlated (as has already been indicated). A new situation therefore requires a restatement of the same message. He makes a conscious effort to coin a new vocabulary, not freighted as he says, with all kinds of devious associations. So, for example, he says "ground of being" for God in order to get behind "being" itself to that ground without which nothing would be—not realizing that this new expression, with its static connotation, presents new difficulties of its own. He says "ecstasy" for faith, in order to indicate that in faith a man really stands out of himself and is taken hold of by another—not taking into account the connotations the word "ecstasy" has concerning what happens to lovers on a moonlit night and to the "holy rollers" at a hot jam session.

There are profound insights in Tillich's theology. Above all he has tried to correlate all the findings of modern science with what is given in revelation.

He has tried to correlate all of culture with revelation. There is a breadth and a depth in his theology that marks him as one of the great theologians not only of this but of many generations.

Yet I cannot avoid voicing some misgivings. He admits to being a follower of Schelling and between Schelling and Hegel there isn't much to choose. This raises questions as to the metaphysical speculations in which his philosophical theology issues. Then there is also the same question concerning Tillich, which is being so hotly debated in Europe concerning Bultmann. Tillich has not made clear just what the revelatory and saving event was which marked the "kairos", the fullness of time. Perhaps the forthcoming volumes of his systematic theology will give additional clarification.

Time does not permit further discussion of the many other prominent men under this same general head. A rough classification it is, I know, but this is the tendency: to take both the present day and revelation seriously. The connection with the Reformation and especially with Luther is obvious. But at important points the failure to understand Luther comes to the fore. And this leads me to a discussion of the fourth tendency: the influence of the Luther renaissance, which is at last being felt here.

The so-called Lundensian theology has had a profound influence through the translation of Aulén's *Christus Victor*, *The Faith of the Christian Church*, and his social ethics in *Church, Law and Society*; Nygren's *Agape and Eros*, and his *Gospel of God*—various articles by him and others in *This is the Church*. Unfortunately the work of the other Swedes, for example Bring and Wingren, is not well known. Edgar Carlson's *Reinterpretation of Luther* shows the difference between Luther's theology and the scholasticism of the seventeenth century orthodoxy. But this has not penetrated very far, either in Lutheranism itself or in Protestantism generally.

Unfortunately the results of the German Luther research have not been so readily available. Translations of Althaus' *Die christliche Wahrheit* and Elert's *Christliche Ethik* are now in progress. But on the whole American Lutheranism has missed the boat. It produced no constructive theology of its own and it didn't make available in translation what was significant in the homeland of the Reformation. Barth and Brunner have had a tremendous influence and every note they ever wrote, even if it was only a list of what groceries to get, was immediately translated into English. But what the great German theologians, Holl, Stange, Heim, Elert, Koeberle, Althaus and others, had to say was not heard. Hence American Protestantism has not really heard the characteristically Lutheran interpretation of the Gospel. There is not a sufficient understanding of Luther's view of the two kingdoms, of the *Seinsordnungen* and really of what he considered the mark of a good theologian, the ability to distinguish the law and the Gospel.



This therefore is the thing that must be remedied, and it is beginning to be done. Here lies the hope of American Lutheran theology. We cannot just translate and reprint, but we can have our own scholars who will stand on the shoulders of those who have already done such great work.

There is fresh appreciation of the Lutheran Confessions, but quite in harmony with the ecumenical movement. I spoke at the beginning of a reorientation of theology that cuts across the lines of the denominations and I still hold that this is so, either biblicists or liberalists or those who stand beyond both. But among those who have got beyond both biblicism and liberalism, the old confessional differences are cropping up again. In the ecumenical church these differences must continue to exist side by side for mutual enrichment. Sincerity can dictate no other course. But the conversations must continue and perhaps many of the differences will be overcome.

*Christianity has from the very beginning appeared in different forms, each of which has its own peculiar character. But the central theological problem posed by these denominational forms must always be whether or not and to what extent they express that which is genuinely Christian. . . . Systematic theology cannot be expected to be interested in anything else than the genuinely Christian. This is not something new within evangelical Christianity; the first evangelical "dogmatics" was rightly called *L o c i c o m m u n e s*. This name was certainly proper, for the Reformation did not aim to present simply a variant of Christianity in addition to that which already existed, but rather to give expression as far as possible to the genuinely Christian.*

Gustav Aulén

The Faith of the Christian Church

# FROM THE WORK OF THE LUTHERAN WORLD FEDERATION AND THE ECUMENICAL WORLD

## GENEVA DIARY

One of the important developments in recent years has been the growing concern and interest in other churches in every part of the world. Because of the possibility of communication and also because of much more information available concerning every church in the world, Christians have become aware of each other and churches have become aware of each other. Another tie that binds us together is the fact that we have shared in the needs of other churches and thus have come to know them and to love them.

For a number of years our particular attention in the L.W.F. has been focused on the situation of the Lutheran church in Hungary. One might date this special interest from the Lund Assembly of the L.W.F. and even more so from the experiences of the church leaders in 1948 within Hungary. All Protestants around the world and many others know the story of the case of Bishop Lajos Ordass. Ever since the events of last summer, this interest and concern has been increased and naturally our people around the world have, with special prayers and concern, watched the developments in Hungary in October and November.

As agreed upon between the L.W.F. and the Office of Church Affairs of the State of Hungary, Bishop Ordass received his juridical rehabilitation in early October. The following day the Church of Hungary granted Bishop Ordass his church rehabilitation, thus recognizing him again as bishop. At the same time several pastors who had been suspended at the time of the trial and arrest of Bishop Ordass were now restored to their pulpits and offices in the congregations. Later in the month the two bishops who had been functioning in the interim, Bishop Deszery and Bishop Vető, resigned their offices, thus leaving it open to the church to replace them. Bishop Ordass who had earlier been rehabilitated by his church assumed the office of bishop of the southern diocese and Bishop Zoltan Turoczy has now been legally elected by the congregations as the bishop of the northern diocese. His installation together with that of the newly elected lay inspector for the diocese, Mr. Mady, took place on February 6th, 1957.

The L.W.F. representatives secured visas for entry into Hungary in order to contact the church, to study the relief needs and at the same time to confer with the state Office of Church Affairs. There has been a reorganization of the government which now means that this office is within the Ministry of Education. We were glad to note further that Mr. Janos Horvath, with whom the L.W.F. negotiated last summer, is still the President of the state Office of Church Affairs.

The Lutheran church at the present time is free to preach and to conduct services. It was my privilege to attend the services in the cathedral church of Pest on a Sunday morning when the church was not only filled in its seating capacity but had hundreds of people standing. It was interesting to note that Bishop Ordass conducted the service in the church and that Pastor Keken who had been suspended since 1948 was again pastor of this congregation. According to information received, not only has the attendance increased but the offerings of the people have increased by a very large percentage. In all important contacts with both church leaders and pastors there seemed to be a new and healthy spiritual atmosphere in their relations with one another and in their relation to the members of the congregations. In the matter of religious instruction the government gave guarantees in early November that all children would be permitted to receive such instruction. Since that time it appears that certain restrictions have been imposed on the earlier guarantee.



*Pastors are free to visit the sick in the hospitals and to make calls on their parishioners. Church life, therefore, has been normalized to a greater degree than could have been anticipated.*

*The situation with reference to the needs of the church and its people is quite difficult to assess. Those pastors and congregation members who have large families find it very difficult economically to meet the necessary expenses of food, clothing and medicine. The government, as of this moment, has designated the Hungarian Red Cross as the chief instrument of receiving and distributing relief goods. A package program for individual families is now allowed. It was clear in our discussions with the church that, over a period of several years, a number of projects need to be carried through which will require the financial aid of its sister churches. Preliminary discussions indicate that the government will permit such transfers of funds that will make it possible for the church to meet the priority needs.*

*The L.W.F. was extremely happy to note the sympathetic response of the government to the request for opportunities for students, professors and pastors to study in other churches and countries. Of special interest too, was the fact that a delegation from the Lutheran church of Hungary will be able to attend the L.W.F. theological conferences in Austria in May and that a delegation of six will be able to attend the Assembly in Minneapolis in August. In all our visits in Hungary, Czechoslovakia and Poland one senses the strong desire to study and to observe the life of other churches and to have closer contacts with their sister churches. We hope, therefore, that it will be possible for the church of Hungary to restore some of its historic ties like the ones between it and the church of Finland as well as the ones between it and the Scandinavian churches and also those of Germany. This possibility should also include visits by professors and pastors to Hungary where they would be able to observe, to study and to lecture. This development all of us will welcome a great deal, since perhaps this kind of an exchange is the most important of all in strengthening the spiritual life of all our churches.*

*The government announced when we were in Hungary that the religious broadcasts would be resumed on February 17th and that the Lutheran church would be able to participate in these broadcasts. At present the church of Hungary is not able to publish its church papers and magazines but it is hoped that this can soon be accomplished.*

*My general observation would be that the church in Hungary is a living church of Jesus Christ. The pastors and congregations have maintained loyalty to the Christian faith and are serving their Lord in the best way they know how. There are still many unsolved questions, both within the church and between the church and the state. But given the possibility of continued negotiations, one can hope that the situation will improve in this respect. The responsibility of the member churches of the L.W.F. is to continue in steadfast prayer, to assist in sharing to meet the needs of this church, to welcome those who may be able to visit our churches from Hungary, to make it possible for leaders of the church to visit Hungary from time to time. What I have said here, of course, applies to not only the Hungarian church but to all our churches wherever they may be.*

Carl E. Lund-Quist

## World Service





On the opposite page is a map of the world showing the different countries in which the Department maintains an aid program. The symbols, described below, indicate what kind of aid is given.



## INTER-CHURCH AID

### Church Building

Construction and repair of church buildings particularly in areas where small congregations cannot afford their own.

### Youth

Scholarships, housing, youth directors, vocational training, books and summer camps for young people needing help.

### Publications

Theological literature, church magazines and papers especially for churches in Eastern Europe where they are difficult to obtain.

### Stewardship and Evangelism

Special consultants in churches requesting such help to advise congregations about building up a more active church life.

### Social Services

Church-operated welfare institutions often need outside assistance . . . homes for the aged, orphanages, hospitals etc.

### Spiritual Ministry

General spiritual care of Lutheran diaspora groups and minority churches; grants-in-aid to church workers in need.



## SERVICE TO REFUGEES

### Local Settlement

Aid toward integration of refugees into economy of receiving country when they cannot emigrate overseas — — — job placement, vocational training, loans, housing etc.

### Aid to Exile Churches and Groups

Assisting five exile churches and groups in Germany toward maintaining a spiritual ministry for their fellow countrymen.



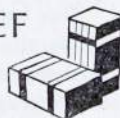
### Emigration

Offices in Germany, Austria and Switzerland process thousands of refugee emigration cases sponsored by LWF/World Service.

### Immigration

Offices and cooperating agencies (in Scandinavia, Australia, South and North America) receive LWF sponsored migrants and help them resettle in lands where they can begin life anew.

## MATERIAL RELIEF



### General

Food, clothing and medical help are given to needy persons throughout the world without regard to nationality, color or belief.

### Medicines

Individual packages of prescribed medicines are sent to sick persons in Eastern Europe where the drugs are difficult to obtain.



## EXCHANGE OF CHURCH WORKERS

### All Countries

Begun early in 1956, this program was designed to provide opportunities for church workers, including younger pastors, laymen and laywomen, to receive practical training in churches of other countries so that they may be more effective in their own home churches after their return. The 57 member churches of LWF have been invited to participate in this Exchange.



Senior Representative headquarters



World Service offices

## What does WORLD SERVICE mean?

Whenever a concerned Christian hears stories about human beings living under conditions of extreme physical and spiritual hardship, one of his first reactions is to ask—"What can I do to help?". Because there is so much suffering in the world and because so many were asking what they could do about it, the Executive Committee of the Lutheran World Federation (LWF) decided in 1947 "to provide the member churches with a common international Lutheran agency available to them as they seek to meet in Christian love and compassion, human need as it may develop in the world." This became the LWF Department of World Service.

In 1947 the needs were for aiding the millions of refugees and displaced persons in war-torn Europe, helping qualified persons to emigrate, unqualified persons to settle locally with work and housing, churches to rebuild and spiritual ministry to be maintained.

Today, with reconstructed Europe taking over more of its own refugee problems, the needs are changing and the emphases in World Service work are shifting in Europe and from Europe. Where Germany had been receiving major attention in the early years, now the minority Lutheran churches in Austria, France, Yugoslavia, Italy, England and Eastern Europe are taking on importance as World Service strives to heed their requests for aid in church life. The provision of theological literature, scholarship for seminary students, grants-in-aid to church workers, Bible camps and conferences for young and old as well as building projects are supported in these churches.

In other parts of the world, Lutheran World Service has become the voluntary relief agency serving the Palestinian refugees in Jordan and Syria and the Chinese refugees in Hong Kong. These people are among the most destitute of all. Their cries

for help cannot go unanswered by Christians who believe what they preach about "doing unto others..." The Department also stands ready to help in emergency situations, such as recently in Hungary and Austria where relief was needed immediately. A large program of aid was begun and will follow through until the needs are met.

Another need among all the Lutheran churches in the world, long recognized but seldom met, was for the exchange of persons between churches of different cultural backgrounds so that experiences in church life in one country could be understood and perhaps used in churches of other countries. The World Service Exchange of Church Workers Program was inaugurated in early 1956 and provides opportunities for younger church leaders, pastors and lay men and women, to visit other lands and churches and to use their experiences to enlarge the vision and work of their own congregations.

During each of the past two years, the LWF Department of World Service has operated with a total budget approaching \$ 2,000,000. This money is contributed to the Department by church and non-church agencies. The non-church funds approximate one-half of the total and come from such organizations as the United Nations, the International Cooperation Administration, the Inter-Governmental Committee for European Migration and the Ford Foundation. However, this money would not be available if the first half did not come through church sources.

But in spite of all that World Service is doing and has done, it is still only an agency, a channel through which member churches (which means the people in the member churches) can express their concern for their fellowmen and give from what they have. World Service is only as active as its supporters allow it to be and its entire program depends upon the generosity of individuals.



## The Church and the Hungarian Refugees

### The Hungarian Refugee in Austria

Refugees began to trickle over the border before the end of October soon after the beginning of the uprising on October 23, 1956. With the murderous battle on Sunday, November 4, 1956, what was a trickle became a flood. By November 14 there were 24,500 refugees in Austria. By November 30 there were 100,511 in the land. By December 14 the number was 131,961. On January 4, 1957, the number was 158,626, and at the end of January it has remained fairly constant at approximately 170,000. Meanwhile over 100,000 refugees have been transported out of Austria by plane, train and bus. This is a tremendous achievement for which great credit is due to many people and national and international agencies, notably, however, ICEM, the Intergovernmental Committee on European Migration, which has been charged with the movement of these refugees. Of the 70,000 refugees still in the land, 35,000 are cared for by the League of Red Cross Associations in fifteen camps, each of them containing from 500 to several thousand refugees. The League assumes responsibility for care and maintenance of these camps. The remaining 35,000 refugees are scattered throughout the country in camps, institutions, hotels, and private homes, sponsored by the Austrian government, the Austrian people and their churches, by the voluntary agencies at work in the land, among them Caritas of the Roman church, the World Council of Churches, the Lutheran World Federation, the Brethren Service Commission, the Quakers, and a host of others. What all of them have done separately and together is astounding. One must first of all appreciate the heroic efforts of the Austrians, both government and people. In spite of much confusion and excitement only natural under the circumstances, they met the challenge and are still meeting it with courage and determination.

The refugee coming into Austria from Hungary is first of all trying to get away from Hungary. Whether for a short time until things settle in Hungary, or for a long time, all of them are trying to get away. At home in Hungary only persecution and deportation, possibly death, await the political refugee who has fought for freedom,

for personal freedom and the freedom of his country. But there are also those who see in this new development a chance to get to the West. Reports of the prosperity of the West have filtered through to them and for years and years there was no chance of entering. The messages of Radio Free Europe are reported to have influenced many of the people. To what extent Hungarians were encouraged and incited to rebel by such reports is difficult to say. It is clear, however, that years of reports on the advantages and opportunities of the West as compared with the East must have had their effect on the people. Austria is their door to freedom, and most of the refugees will never forget the first assistance Austria gave them. In fact, while the movement of people out of the country goes on and the refugee sees that he is not merely waiting, all is well. But the moment that movement stops, as it did in January, for example, when quotas had been reached and new quotas of refugees had not yet been determined, or when the saturation point has been reached, dissatisfaction gives way to bitterness, and the worst can happen.

In the rush of events refugees sometimes had little or no chance to choose a country of second asylum. From Austria as the land of first asylum, they were rushed in November and December to any land willing to take refugees. In some cases, trains drove to the nearest border station and loaded people as they came. In the confusion of those days early in the emergency it was tolerated, but never approved at any time then or now, to deal with human beings in this fashion. A large percentage who were given a chance to choose stated a preference for the United States. Estimates vary from fifty to eighty percent. Germany, Switzerland, England, the Scandinavian countries, many other European countries, the United States, some South American countries, South Africa, Australia, and New Zealand responded to the appeals for asylum. At present it is hoped that the United States, Canada and Australia will open their doors wide so that a substantial number can emigrate.

It is a question if the average refugee thinks very much about the problem he has created for the West. He would probably object to being referred to as a problem. The problem, he would say, goes deeper. The problem was there before he became a

refugee. He is right, of course, but his presence in Austria and in countries of second asylum does create a problem. He must be met and cared for; he must be housed and fed; he must be counseled by many who do not understand his language or his culture. He must be helped to resettle or to integrate in lands of second asylum. The problem of transportation to these lands and the money involved in the process; the task of registration or of securing a visa; the securing of housing and a job in the new land; the whole process of adjusting and readjusting to the new surroundings and the new customs—these are some of the factors which complicate the picture for Austria and for people interested in helping Austria cope with the problem, factors which may not always be fully understood and appreciated by the refugee. Mobile teams, visiting the camps and centers to advise them to be patient, try to get these things across to the people. Reports from these teams indicate that they are having a hard time to convince the refugee of the reason for patience.

But for every dark side of the total picture there is to be found a bright side also, with people showing marked appreciation, genuine understanding of all the difficulties involved and the problems created by their coming. It is correct to say that the refugee expects a new lease on life in the West. Many may have dream conceptions of life in the West. Others are much more modest. "A chance to work, and a chance to live in peace with my family is all I want. A home of my own, maybe. I don't need to own a factory." This is one refugee's hope. It may be safe to say that there are many like him.

### **What does the refugee expect of the church?**

Many years in a communistic state have taken their toll in terms of faith. Reports are conflicting, some good, some bad. The great majority of these refugees are Roman Catholic. A small percentage of the refugees is Lutheran—five percent, as against fifteen percent of the Reformed faith. However much or little the refugees expect of the church, it is necessary that the church be there at work among them, preaching, teaching, and ministering to their needs. This the church is doing. Lutherans from the beginning of the emergency worked with and

through the Austrian Church of the Augsburg Confession. The first official contact of Lutheran World Federation officials was with Bishop May on Monday, November 5, one day after the shooting began following the uneasy peace secured by the Revolution.

The specific task of the Lutheran church and its international agency, the Lutheran World Federation working through its Department of World Service, has been in line with its historic and confessional stand to *preach the Gospel and to administer the sacraments*.

In the Hungarian refugee situation, among a strongly nationalistic people, the Lutheran church is concerned to let the church be the church. Hungarian-speaking pastors at work in Austria, notably two of them, and refugee pastors coming from Hungary, as well as assistant pastors and theological students, have been organized in three centers, Vienna, Graz, and Salzburg, with other areas covered from these centers, to meet the spiritual needs of the refugee. Preaching, teaching, counseling, comforting, and performing pastoral acts, a total of ten men have been at work. Some have gone on to serve their people in countries of second asylum. Two Hungarian-speaking pastors have come to aid in resettling people, one from Norway and one from Argentina. At the moment six remain to minister to the spiritual needs of the refugee. All of them do so in Austria not as pastors of an exile church but as pastors authorized and empowered by the Austrian Lutheran church. It is a difficult task conscientiously performed on the whole, oftentimes well beyond the call of duty. The LWF/WS supports the Austrian church with funds for these pastors and students. The National Committees of the Federation have assumed sponsorship of a number of them. National Committees have also sent deaconesses and others to aid in the work. It is after all not only a question of a spiritual ministry, but also of material help in time of need. The two are inseparable. At given times the one may be required more than the other—but both are spiritual if given in the name of Christ.

That brings us to the consideration of *material aid* given through the Lutheran church. Like Roman Catholics and like other Protestants, Lutherans have been sending money, food, clothing and medicaments to Austria for a long time. Now, in the Hungarian emergency, the National Committees



of many churches throughout the world have given quickly and generously. The Department of World Service has appealed and funds and supplies have come, large food and clothing shipments from Germany, the United States, the Scandinavian countries and Canada. Generous funds for equipment, trucks and station wagons have been supplied. Men and women have come, notably from Germany, to help with the organizational and operational task.

The arm receiving aid and handing it out in Austria is the *Hilfswerk* of the Austrian Protestant churches. It is the hope of the World Council of Churches and the Lutheran World Federation to strengthen this arm of the indigenous church to carry on its welfare work now and in the future with greater effect than ever. The problem with *Hilfswerk* has been that it was small, with few resources at its disposal. Now the task is large and the whole structure of *Hilfswerk* is being adjusted to take care of the task before it. The problem is to receive and distribute what is sent and donated on the scale demanded by the situation. More and more is being done to solve this problem. As in everything, personnel is the key. There is good reason to be hopeful on this score.

In one particular case, however, the existence of the Hungarian refugees has reversed the direction taken as a result of previous agreements between LWF/WS and the Austrian *Hilfswerk*. It was originally planned that the Vienna office of the Lutheran World Federation doing resettlement work was to be handed over to the Austrians to give them entire charge of this work. After the Hungarian Revolution the situation was reviewed and it was decided to continue the work of resettlement through existing LWF channels and even to enlarge the staff to meet the emergency. *Hilfswerk* was too occupied with its new responsibilities to be saddled with this program at this time of need.

Resettlement under the direction of Pastor Eugene Ries has been a smooth operation after the first weeks of excitement and overwork. The Hungarian Lutherans who left Austria number 5,500. The LWF has helped 2,500 refugees directly with application forms and with possibilities for jobs and housing in the USA. Thus far 1,200 went to the USA and about 1,300 to all other lands. For the USA, the church stands

behind all families with jobs, housing and public charge guarantees. All other lands provide jobs and housing directly without church help.

Most European lands are now closed, except Germany for people with relatives there and for *Volksdeutsche*. Canada and Australia are still taking large numbers. The USA is processing 200 parolees a day, or a total of 1,000 a week, chiefly those with relatives there. It is hoped that new legislation will be passed to enable Hungarian refugees to go to the USA with visas. Such legislation is slow, however, since many Americans feel that processing should be slower to enable refugees to make up their minds as to which land they want to enter, and if they want to emigrate at all.

In view of the tremendous burden upon Austria because of the refugees there, it has become a responsibility of the very first magnitude to help them get on to countries of second asylum. This has made resettlement one of the major branches in the whole emergency. Churches are aware, however, that the problem is not overcome when refugees have been resettled. Problems will continue for those resettled until they have been thoroughly integrated in the lands of their choice. In this area the church has a large responsibility.

### What about those who remain in Austria?

Austria feels that it can safely take care of 30,000 refugees, but no more. Will they be cared for, housed as befits human beings, secure work, and adjust into the economy and culture of the land? There are many thousands of "old refugees" still in the land. They are in danger of being forgotten in the concern for the "new refugee". In some cases they have waited for ten years to get a chance of a new beginning either in Austria or in some other country. Tens of thousands have been integrated, but thousands remain. What will happen to the "new refugee" who chooses to remain in Austria or cannot resettle? Many will be swallowed by the Austrian economy. Many will make the adjustment. It will be the church's concern to help those who integrate and those who cannot find jobs and proper housing and who for one reason or another continue in the land. The Austrian Lutheran church sees a continuing ministry to these refugees for years to come, but it should be

the concern of other churches also to support their Austrian brethren in this work, for the need which they have to meet requires many helping hands, not only now, but also in the future.

*Theodore A. Hartig*

## *Theology*

### **The Exchange Program of the Department**

If one reads the aims and tasks of the Department of Theology as laid down in connection with the Assembly of the Lutheran World Federation at Hannover, it immediately becomes clear that the carrying out of an exchange program must form a basic element of its diverse activity. For how else, or indeed in what better way, would it be possible to achieve the coordination of the work in the member churches and on the whole to lead the member churches to a better acquaintance with and understanding of each other (which are according to the constitution the general aims of the Lutheran World Federation), than by giving to theological students and professors, and pastors, the opportunity to visit other churches and also to study there?

Accordingly the Department of Theology, in close association with the Commission, has been carrying out its Exchange Program for three years now and is constantly concerned to expand and enlarge it. A glance at the statistics shows that this program is still in its initial stages and that up to the present relatively few people have made use of it. This has been partly due to the fact that our program is not yet sufficiently known, and for this reason this short article is to be a sort of "promotion": that is, it is to point emphatically to the fact that the Department of Theology wishes to offer to theological professors and students, and pastors from all the member churches of the LWF, and especially to younger men, the possibility of a year's study abroad.

These possibilities are many. For example, a European who receives a scholarship for the United States will not only be

offered the possibility of definite study, but he will also be expected to do practical work in a Lutheran congregation, in order to become acquainted not only with theological education but also with the life and structure of the congregations there.

Here are the general conditions and principles of this program:

### **Outline of the Policy of the Scholarship and Research Program of the Department of Theology of the Lutheran World Federation**

The Commission on Theology of the Lutheran World Federation at its meeting in Hildesheim in 1954 established an outline for the scholarship program of the Department of Theology, which was reconfirmed at the meeting of the Commission in Strasbourg, August 1955. These rules have been reworked and the following policy been established.

There are two types of scholarships given by the Commission on Theology: Exchange program for theological professors, and an exchange program for postgraduate students and younger pastors. It is possible to support special research projects through these scholarship funds.

#### **I. Theological Professors**

Scholarships for theological professors are granted for one term as guest lecturer at a Lutheran theological faculty or theological seminary abroad. Invitations to lecture are extended by the Commission on Theology (not by application by the candidate himself) and upon recommendation of the respective National Committee, and after consulting the National Committee of the candidate's place of destination. This scholarship includes travel, maintenance and an adequate honorarium. The question of insurance is subject to individual arrangements in each particular case. Among the professorships granted each year, there should be a guest lecturer for one of the theological institutions in the younger churches.

#### **II. Graduate Students and Younger Pastors.**

##### *A. Conditions*

Scholarships are granted for (a) Europe: one academic year of study at a Lutheran faculty or another Lutheran theological institution; (b) America: for one term of study at a Lutheran theological seminary and half a year of practical work in a Lutheran congregation; (c) other countries: for a period of one year. Conditions are subject to the local situation. Scholarships cannot be granted for study in the country of the applicant.

The scholarship includes: travel to and from the country, tuition fees, room, board, and an adequate amount of pocket-money, paid in monthly installments. All additional costs incurred by the student himself cannot be taken care of by LWF funds. It is expected that the applicant pay travel expenses within his own country. The amount of these scholarships depends upon the special conditions of the country of destination.

It is preferred that the applicant should be unmarried, but this does not exclude married people in special cases. However, the Department of Theology cannot take on any responsibility for the support of the family during the time of study, nor can the Department assist the applicant in bringing his family along with him. If he wants to do so, he needs special permission of the Department of Theology and the institution concerned.



It is expected that the applicant present a statement of his financial position (salary, fortune etc.). It is also expected that the applicant report on his studies during his scholarship period and afterwards.

#### B. Requirements

To be eligible for a scholarship, an applicant must have finished his theological studies within the general requirements of the institution attended or completed the special requirements of the church to which he belongs.

It is also necessary that each applicant be recommended by his church authorities and submit three recommendations. These recommendations can be given by the professors and teachers of the applicant, by his local pastor, or by his church officials.

By submitting his application each candidate promises to return into the service of his home church and to comply with all regulations of the school or faculty visited, as well as with all arrangements made during the time of study by the Department of Theology or its corresponding agencies (National Committees Supervisors). In case the applicant does not return to the service of his church for a period of five years, he must repay the amount of his scholarship to the Lutheran World Federation. The applicant must acknowledge this rule in a written statement before or during his scholarship period.

#### C. Procedure of Selection

Application forms and/or information can be obtained through the Department of Theology, Lutheran World Federation, 17, route de Malagnou, Geneva, Switzerland, or from the respective National Committee or church. All applications must be sent to the Geneva office through the respective National Committee not later than March 1st of the same calendar year of study. It is, however, preferred that the applications be received by the National Committee concerned by January 1st of the same calendar year. Applications sent directly to our Geneva office cannot be considered but will be mailed back immediately.

Selections will be made by a sub-committee of the Commission on Theology upon the recommendations of the Department of Theology in April of each year.

In principle, no exception can be made from the rules stated above.

These principles are the result of long deliberation and—above all—of a certain amount of experience, and it will be possible to say that the experimental stage of this program, so far as the general principles are concerned, can now be brought to a close; now the exchange, on the basis of the principles which have been laid down, must prove its worth, and above all it must find its place in the individual countries. Undoubtedly this will take some time, but a beginning has been made and this beginning has been promising.

The applicant must have completed his academic education. This requirement has proved to be necessary, for apart from the fact that an examination, though admittedly no guarantee of a certain maturity, normally presupposes it, and the fact that the pressure of an approaching examination does not allow the full development of the possibilities offered by a period of study

abroad, such study abroad does not contribute to one's actual education, but is something supplementary, a *donum superadditum*, as it were. Getting acquainted with the theology of a foreign country and of another member church simply presupposes as comprehensive a knowledge as possible of one's own country and church.

That the applicant must possess certain academic and personal qualifications is obvious, as also that he must enjoy the full consent of his church. Here the nature of our Exchange Program is expressed in a special way. It is not to be an end in itself, but is to serve the churches. The theological student or pastor who has studied abroad is then meant to apply and turn to good account at home the knowledge he has acquired there. Here lies the special responsibility of his own church. At the present time little can as yet be said as to how the experiences of an exchange scholarship are being put to use at home. That this must take place is obvious. If after his return the exchange student is again submerged in the great mass—whether the fault be his or that of his church—then in the end the scholarships have been a bad investment and the program is merely an end in itself!

But a sense of responsibility on the part of everyone is needed if the giving and receiving made possible through the program are to be made really fruitful. *Giving and receiving*—in the case of a scholarship for study abroad within our program it will be, for all the diversity of local conditions, primarily a matter of *receiving*. *Giving* is to be made a reality in another way. Firstly in that the church which receives a scholarship holder offers not only the means but also all the information and experiences for the sake of which the scholarship holder has come. Secondly in that the Department of Theology devotes a definite part of its program to guest professorships. Each year the Commission on Theology calls a number of university teachers to give guest lectures at foreign institutions of learning. The scholarship student *receives*, and should put all his experiences to use in his home country. It is intended that the guest professor *give*. He should communicate to the host church something of the scholarship and the theological education of his own country.

Exchange: the intention is that mutual giving and receiving by the member churches

shall be made a reality in the scholarship program of the Department of Theology, so that it does not remain an end in itself, but that it really also proves to be of benefit to the churches. At the same time we must not forget to mention that this program has been made possible only through considerable contributions and gifts from several member churches of the LWF. These contributions are so numerous—that may be said here—that it has not been possible to use them all to the full. These lines too are intended to interest younger theological students and pastors and to stimulate them to apply for scholarships. Up to the present time, 91 scholarships in all, valued at \$ 76,464.00 have been given. These are certainly encouraging figures but we hope that the number of applicants will increase still more. Provision has been made for awarding twenty-five scholarships and for setting aside the means for six guest professorships each year.

Finally, a few practical points: when these lines are read the period for application for a scholarship in the coming academic year (1957/58) will have expired since all applications must be sent in to the Department of Theology via the appropriate National Committee by March 15 at the latest. But application forms and information can be obtained at any time through the appropriate National Committee or from the Department itself.

Hans H. Weissgerber

## *World's Student Christian Federation*

### **Report from Tutzing**

*The 1956 General Committee of the  
World's Student Christian Federation*

#### **The General Committee and the WSCF**

From the beginning of the World's Student Christian Federation in 1895, the Lutheran churches have been involved in the life of this international student movement. Three of the founders were members of Lutheran churches, and many of its subse-

quent key leaders have been Lutherans. But our concern for this ecumenical movement extends far beyond the involvement of individual leaders.

Throughout the history of the WSCF, its life has often been characterized as the "frontier" life of the church. In view of its areas of *new* work which characterize the agenda of each General Committee meeting, this characterization is true. Many countries owe their student Christian movement life to the evangelism outreach of WSCF through its staff.

The WSCF represents work on six continents and in fifty-six countries. It meets triennially in a General Committee, and in 1956 this Committee met in the Evangelical Academy at Tutzing, Germany. The representation was amazing. More than two hundred leaders came from forty-six countries. All the Asian student Christian movements were represented and almost all the European movements. Six African groups sent delegates, and seventeen leaders from eleven countries made up the Latin American delegation!

Work with students is often compared to the attempt to throw stones at sticks in a fast moving river. Lack of continuity is always both an asset and a liability. At a General Committee, the newness of delegates is a handicap. The entire two week period is an orientation for those delegates who are attending their first Committee. In addition to language difficulties, there are ecumenical "jargon" barriers to hurdle. In other ecumenical life in the churches, prominent leaders retain their roles for longer periods of representation. In the WSCF, many members of the General Committee will not return to utilize their first experience.

#### **The Theme**

To coordinate the study efforts, a general theme had been chosen by the Executive Committee. It was "Jesus Christ The Reconciler." Keynoted through brilliant addresses by Dr. Visser 't Hooft and Bishop K. H. Ting, the theme became most clearly evident through the tension of events. When the credentials committee seated the delegation from China, the Korean delegation rose to question this decision. The Korean group felt that due to political considerations and the perspective of their own



student movement, it would be wise for them to withdraw from the General Committee. (They did not, however, withdraw from the WSCF.) This division became a severe challenge to our appropriation of the reconciling work of Jesus Christ.

### The WSCF and the "World"

World University Service is an international student relief organization. As a member of this organization, WSCF has emphasized the importance of WUS keeping an open door that no group is excluded by virtue of its religious, ideological, or national character. This position has become a controversial one, and the General Committee, in giving its approval to Executive Committee actions since 1953 which have continually confirmed this position, expressed the conviction that the WSCF, in being true to its ecumenical character, should identify itself with those groups which maintain inclusiveness apart from world political groupings.

A unique feature in the study life of the Committee was an address by Francis Jean-son, a French existentialist writer who interpreted a reaction of those who do not share our faith. Although his ethical interpretation of reconciliation was sharply challenged, both his address and his private conversations were stimulating and provocative.

### WSCF and the Churches

It is always possible to read into a meeting much more than actually happened, and to see events from a provincial, personal perspective. Our perennial problem in the USA of the relationships of student movements to the churches probably influenced the expectations of at least our Lutheran representatives. At the same time it is quite possible that the relationship of the student movements to the churches may become the most pressing problem for the WSCF in the next decade.

The 1953 General Committee meeting in Nasrapur, India, had recommended that the Article II of the WSCF Constitution be amended to include a relationship to the church. The proposed recommendation for 1956 was in the form of addition. Article II, 2a, had read, as an Objective of the WSCF:

"To lead students to accept the Christian faith in God—Father, Son, and Holy Spirit, according to the scriptures, and to live as true disciples of Jesus Christ." The proposed addition to come after this sentence read: "within the life and calling of the church."

The discussion of this amendment was lively and intense. Objections to the use of "calling" ranged all the way from theological to linguistic differences. The amendment as adopted read: "within the life and mission of the church." To many observers, this change involved far more than a convenient substitution of a word. It now involves the students in an obedient mission whereas the original phrase had focused on the calling of the student within his faith relationship.

It remains for another General Committee to penetrate more deeply into the ambiguities through which this discussion proceeded. Perhaps it is expecting too much for a Committee to establish, in two weeks, the mutual trust and confidence needed to undergird a discussion on "what is the church?" An intrinsic uneasiness often characterizes a student movement's consideration of this problem. Acceptance is often given to theological discussions on the church, but after these confessional intimations have evaporated, the church is spiritualized as a "Platonic state". When the reality of the church is to be seen more clearly in its mission without considering its means, the constitutive factors are subordinated to the expressive life. The sacraments then are helpful to the life of a student Christian movement, but only in a restricted sense can they be called essential. To accept the church *in general* but to ignore it as it manifests itself *historically* in its *limitations* avoids the necessary ground for incisive discussion. In 1949, the General Committee at Whitby, Canada, stated that "the student Christian movement is not a church, but its life is part of the life of the church." Whereas this statement is a helpful stimulus to this important consideration, it assumes an agreement in the WSCF on the nature of the church because it states that the SCM is *not* a church. At this point, the Lutheran voice often has not been clearly articulated in the WSCF, and this contribution, too, lies ahead in the life of the WSCF.

### The Form of a Student Christian Movement

In one of the Working Groups, a question concerning the validity of the German *Studentengemeinde* as an SCM provoked much discussion. The complexity of both the nature of the question and the limitations of the answer prevented a clear solution to the problem.

Certain situations have arisen in countries which prohibit the continuance of organized student Christian movements in their "traditional" form. As a necessary expedient, these movements have responded to these limitations with other acceptable dynamic expressions of Christian life in the university. Into the discussions of this Working Group came the contemporary term "para-congregation", but this terminology probably raised more questions than it answered. If "para" must be used, what is a "normal" congregation in our time? Are the factors of "normalcy" sociological or theological? Is the norm a rigid, unbending definition or does it possess elasticity to adapt to current times? These questions are not peculiar to student movement discussions, but it was indeed interesting to see them raised in this setting.

It was the conclusion of this small Working Group that it no longer was a question of the possibility of the churches at work in the university, but rather—*how*? At this point, it is probably fair to say that the next generation of student life will see a

slow change away from the student "association" form into some new pattern which remains to be discovered. The ability gracefully to make this change to meet present needs may well be a test of the creativity and freedom within the WSCF.

### The Next Triennium

The election of officers placed Dr. Carl Lund-Quist, executive secretary of the LWF, in the important position of a vice president. Another Lutheran, Miss Alice Otterness, was re-elected to the WSCF staff.

Expansion of work will continue in Latin America where pioneering work has been done by Valdo Galland, who now leaves to become the associate general secretary in Geneva. An addition of a staff secretary for work in Africa is also tentatively planned, with work to begin in 1957.

### For Study

Your attention is invited to the May-June and July-October issues of the *Federation News* which contain detailed reports of the General Committee meeting. The 1956 Minutes of the General Committee of the WSCF may be obtained for \$ 1.00 from WSCF, 13 rue Calvin, Geneva, Switzerland. *The Student World*, official quarterly periodical of the WSCF, contains in its first issue for 1957 the major addresses of speakers at the Committee.

Robert W. Larsen



# FROM LANDS AND CHURCHES

## *The Netherlands*

### "Consensus on the Holy Communion"

Proceeding from the conviction that discussion between the Lutheran and Reformed churches can have meaning only if the churches are prepared to go beyond the particularities of their respective confessions in a new confrontation with the Holy Scriptures to a new dogmatic consideration of salvation, which the Lord of the church also gives in the sacrament of Holy Communion, we are of the opinion that in the present situation in the doctrine and life of the church the following joint statement can be made in relation to the Holy Communion:

1. Both churches confess that the pure preaching of the Gospel and the administration of the Sacraments as Christ instituted them are to be considered the marks of the true church (Conf. Aug. VII and Conf. Belg. XXIX).

The Lutheran church knows discipline over doctrine and life so that discipline can lead to removal from the public office [of the ministry] but not to excommunication or the ban. The Lutheran church does not know discipline as a *nota ecclesiae*. The Reformed church takes church discipline as a means of guarding the purity of the administration of the Word and the Sacraments. It sees discipline as a third *nota ecclesiae*, but not on the same level as the first two *notae ecclesiae*. It recognizes that the third mark has a serving function.

2. Both churches are of the opinion that the Sacrament guards preaching from idealistic and spiritualistic etherealization, so that both the right administration of the Word and that of the Sacraments are actions of Christ with his congregation in the power of the Holy Ghost. Furthermore, though much can be said about the connection between the sermon and the administration of the Sacrament, between Word and Sacra-

ment, this connection cannot be systematically brought into conclusive formulation. Both churches confess that the Lord is present in his church, both in and through the administration of the Word and in and through the administration of the Sacraments.

3. Both churches are of the opinion that the Sacrament with its material elements underlines the *Incarnation of the Word*. Since God in the Incarnation of the Word took upon himself the whole of human existence, yet without sin, he wishes in and through the Sacraments to take on and sanctify our whole human existence, body, soul and spirit.

4. Both churches confess that the church is called in and through the Holy Communion to remember the death of the Lord and that this remembrance signifies becoming contemporaneous with Christ so that the faithful become *one* plant with him in conforming to his death and his resurrection.

5. Both churches confess that the Holy Communion expressly proclaims that the faithful seek their salvation outside of themselves in Jesu Christ (*extra nos, in eo*).

6. Both churches confess that in and through the Sacrament of Holy Communion is given the promise of the Great Supper and of the Marriage Feast of the Lamb and is promised that there the church of Christ will drink the wine new with him in his Father's coming Kingdom.

7. Both churches confess that Christ is really present in and through the Sacrament of the Holy Communion. The Lutherans ask of the Reformed whether and in how far they can take responsibility for Question 47 of the Heidelberg Catechism [Q: Is not Christ with us even unto the end of the world, as he promised us? A: Christ is Man and God: as Man he is no longer on earth; but as God and Lord he will never withdraw from us with his grace and Spirit.] The Reformed ask of the Lutherans whether the ubiquity of the human nature of Christ does not in fact mean the abrogation of the Incarnation. Both churches are therefore of the opinion that the doctrine of the Holy Communion must be thought through anew.

8. According to the Lutheran's understanding, the presence of Christ in the Holy

\* Adopted by the Synod of the Nederlandse Hervormde Kerk in February 1956 and by the Synod of the Evangelical Lutheran Church in the Kingdom of the Netherlands in May 1956.

Communion is a presence in virtue of Christ's own power and grace in the form of his humiliation (*form servi*), whereas according to Calvinist understanding Christ is really present in and through the Holy Ghost.

9. According to the Lutheran understanding the presence of Christ in the Holy Communion is independent of faith, both of him who distributes as well as him who receives (*manducatio impiorum*). In contrast, the Reformed church confesses that only through faith which is the hand and mouth of our soul do we receive the true body and blood of Christ (Conf. Belg. XXXV). Although these formulations appear to indicate a complete absence of agreement, the churches point to the fact that Luther himself forged his formulations in defense against the spiritualists and Calvin forged his in defense against Roman Catholic sacramentalism. For the Calvinist, too, faith is not creative in relation to salvation and it is also true of Lutheranism at this point that *sola fide* is a gift of the Holy Ghost.

10. Both churches confess that the blessing and the fruits of the use of the Holy Communion are works of the Holy Ghost.

## The Question of Intercommunion

"It is a very distressing fact which is increasingly proving to be generally true", writes W. M. Oesch in a report concerning the Consensus on Communion in Holland in the *Lutherischer Rundblick*, October 1956, "that the strengthening of Lutheran consciousness which the diaspora churches are indeed experiencing through the Lutheran World Federation, is connected at the same time with the impossibility of restraining the ecumenical maelstrom, in fact apparently is virtually and of necessity strengthening this torrent which is pulling everything into it."

This is true. Genuine confessional Lutheran consciousness requires ecumenical openness. For the Lutheran Confession is of great breadth precisely in its concentration on the one thing that is necessary and sufficient.

In Dutch Lutheranism there has been since the war, especially through the theological work of the Lutheran World Federation, new consideration and reflection on the Confessions, in which the report of the LWF Assembly in Lund (1947) played a role in which we are especially indebted to Bishop Anders Nygren for his theological leadership. The reunification of the two Lutheran churches in Holland, separated since the end of the eighteenth century, was one of the results (1952). The second result was the renewed Church Order (1954), the third a new hymnal and liturgy (1955).

A sign of this awakened life was an increased joy in the Communion in many congregations. We understood again that the church as the Body of Christ is constituted by the fellowship of the Body of Christ in the Holy Communion, and experienced that in fellowship with the Lord at his table life flows through his body to all members of the body.

It is precisely because of this that the ecumenical question became again acute, that is, the question became vital whether the Body of Christ is bound to the limits of the Lutheran church and whether the erection of barriers at the communion table is not equivalent to usurping the Communion.

For a century already there had existed in practice between the Evangelical Lutheran church in the Netherlands and the *Nederlandse Hervormde Kerk* (the old Reformed folk-church) pulpit exchange and intercommunion in the sense of mutually open communion, although there was no fixed written agreement. We decided to clarify theologically this situation which had existed for so long and began conversations on the Holy Communion.

The two churches proceeded from the conviction that we may mutually look upon one another as members of the same Body of Christ until there is proof to the contrary. Since the church of Christ is in its nature one its unity is a given fact in Christ. We saw in the fact that we had long since been in intercommunion with one another a sign that altar fellowship between members of the Body of Christ is the normal situation, a given, constitutive fact which precedes all of our ecclesiastical actions. For altar fellowship cannot be the crowning achievement of our organizational or dogmatic work; rather it is that fellowship which

\* See also Professor T. F. Torrance's comments regarding the Consensus in the Netherlands in this issue under "Correspondence".



exists in the one Lord of the church and which urgently calls us, despite our differences, again and again to bridge over that which divides.

In our conversation we have attempted to discover in how far agreement exists in the proclamation on communion of each of the churches and in how far differences remain here. In six points we have found unanimity between the two churches. In the last four points questions remained open. We are of the opinion, however, since in this Consensus such a great measure of common insight in matters of faith regarding the Holy Communion is expressed, and since what binds us together is so much more central and essential than what separates us, that we are not forced to rescind altar fellowship, but that on the contrary we should like to strengthen it and experience it more deeply and thereby overcome what still divides us.

We do not mean that the question of the nature and manner of Christ's self-impartation in the Communion need not concern us any longer. It is just in this point that the conversation is to be continued. We live in the hope that sometime even in this unclarified point we may arrive at a common understanding of Scripture. We are also conscious of the fact that a conversation regarding the Communion must eventuate in a christological and an ecclesiastical conversation and we hope to carry on just this. We shall probably have in the years to come more theological discussion than we have had in the past, but this will be more fruitful than before because it will be carried out in the church and will serve to build up the Body of Christ and give power to its unity.

To rescind altar fellowship would mean that we denied to one another membership in the church of Jesus Christ. That we do not do. We Lutherans do not brand the doctrine of the *Nederlandse Hervormde Kerk* as heresy. We believe that we are united with this church as members of the same Body of Christ, that our particular churches are surrounded and borne up by fellowship in the one church of Jesus Christ. Because his church alone constitutes altar fellowship we live with one another in full fellowship at the table of the Lord, in the fellowship of his Body.

We are concerned in intercommunion to let the unity of the church given in Christ

become visible and effective not by striving after union or after a uniform church, but by complete altar fellowship between our two churches. For one thing is needful, also regarding the true unity of the church. Our concern for uniformity of organization and liturgy, even our striving for uniformity of confessional formulation, is not necessary. The only thing necessary is that the Gospel be preached unanimously, according to correct understanding, and that the sacraments be administered according to the divine Word, that is, that Jesus Christ alone, present in his church in Word and sacrament, stands in the center. This one thing is necessary. And this is sufficient.

W. J. Kooiman

## Iceland

### Nine Hundred Years of Christianity

On July 1, 1956 a great national festival was held at Skálholt, Iceland, celebrating the nine hundredth anniversary of the foundation of the Icelandic church and of its first Icelandic bishop, Isleif Gissurarson, who established his see at Skálholt in south Iceland in the year 1056. Skálholt with its cathedral was the center of Iceland's cultural life for many centuries, and the cathedral became the mother church of all Icelandic churches. Fifty years later, in 1106, a new diocese was established at Hólar in north Iceland and these two places, Skálholt and Hólar, became really the centers of Iceland's history and cultural life.

Christianity came to Iceland in the year 1,000 A. D. King Olaf Tryggvason of Norway made a great effort to establish Christianity on the island. He sent missionaries, but they were not very successful, until he threatened the leaders of the country with use of force by the sending of an army. The leaders thought it the wisest thing to bring about a compromise, and in the year 1000 the National Assembly of Iceland, the *Althing*, decided that Christianity should be the national faith of the country. This decision is an almost unique event in the history of missions. Though this quick conversion did not affect the people very much to begin with, soon Christianity, began to develop slowly but steadily, and its influence gradually penetrated the minds of the people.

In the beginning foreign bishops came to Iceland to help the people to organize Christianity, but as time passed the leaders of the country did not like to see church affairs administered by foreigners. So it came about that Isleif, son of Gissur the White, who was one of the pioneers of Christianity in Iceland, became the first Icelandic bishop. He had been educated in Herford in Westphalia, Germany, and was fifty years of age when he was consecrated at the hands of Archbishop Adalbert of Bremen on Whit-Sunday in 1056. Isleif settled at Skálholt, where he was bishop for 24 years. His office was not an easy one, but he proved to be a wise and able leader.

One of the first and greatest of Isleif's achievements was the establishment in Skálholt of a school, especially for ordinands, which was continued by most of the bishops down through the centuries. Isleif admirably combined national tradition with the European culture of his age. This school at Skálholt was the only educational institution in the country until later a similar school was founded at Hólar. From these two schools came many scholars who became the fathers of the early literature of the country. The Eddas and the Sagas are supposed to have been written by priests or monks who got their clerical education in the schools at Skálholt and Hólar.

After Bishop Isleif came his son Gissur, who continued his father's work. He was a man of accomplishments and dearly beloved by the people. He made many improvements in the conditions of the affairs of the church, and some historians say that he was both a king and a bishop in Iceland during his days. He granted the wish of the people in north Iceland to have a bishop there and the bishopric at Hólar was set up in 1106. Many of the bishops who came after these two pioneers, both the Catholic bishops and those of the Reformation, were men of highest ability, in learning and in leadership in church affairs and in national life.

The Reformation came to Iceland in the years 1541-50, but in spite of increasing foreign influence in the country by Danish rulers, Skálholt and Hólar still remained the centers of the cultural life of the country.

Skálholt was one of the brightest stars in the history of Iceland for many centuries, but in the days of foreign oppression, devastating eruptions, epidemics and all sorts

of hardships, the existence of the people was threatened with extinction. The seventeenth and eighteenth centuries were the dark ages of national life in Iceland. At the end of this period the old sees, especially Skálholt, fell into decay and in 1802 the two bishoprics were united and the episcopal see was moved to Reykjavík.

Since then Skálholt has been in the shadow; the cathedral, a wooden building, soon fell into ruin, and was at last pulled down after everything had been removed that recalled the golden age. A simple little church was built on the place and the farms near Skálholt were organized into a small congregation.

The memory of the golden age of Skálholt had lingered in the minds of many true Icelanders, and some years ago a movement was launched to restore Skálholt and even make it an episcopal see again. The society of "Friends of Skálholt" has done much to influence public opinion in this direction. The government of Iceland and the Althing have given their support and a special committee has been appointed to work on the plans, and now the restoration itself is well under way. A new church building is under construction, a new farmhouse has been built as well as a house for the new bishop, and a wide-scale cultivation of the land near by has been undertaken. Further plans for the restoration of Skálholt as a cultural center will soon be published.

The first day of July last summer was a great day in the history of Skálholt. To commemorate the nine hundredth anniversary of the bishopric a great gathering was held at the place. It is estimated that about eight thousand people came together at Skálholt that day. It is one of the biggest gatherings ever to have been held in Iceland outside the capital. The day of this festive occasion was one of the most beautiful sunny days we have ever experienced.

The program of the day began with a morning service in an arena specially built for the purpose. Over one hundred Icelandic pastors walked in procession to the place of worship, with the bishops leading, under the clear and mighty sound of the big new church bells which had been presented to Skálholt by the church people of Norway, Sweden and Finland. It was especially impressive to hear for the first time these bells call together to a divine service such a big congregation, among whom were members



of the government of Iceland and most of the leading personalities of the country. The Bishop of Iceland, Dr. Asmundur Gudmundsson, preached the sermon, and a mixed choir from many parishes sang at the service under the direction of the organist of Reykjavík Cathedral.

Among the foreign guests were some of the most distinguished churchmen from the Scandinavian countries: Dr. I. Salomies, Archbishop of Finland, Bishop M. Björkquist from Sweden, Bishop Smemo from Norway, Bishop Ølgaard from Denmark, Pastor Jonsson, Dean of the Faroe Islands. Also present from Winnipeg, Canada, was Pres. Valdimar Eylands of the Icelandic Synod of the United Lutheran Church in America.

After the service, the Bishop of Iceland laid the foundation stone of the new church that is to be built on the same spot where the ancient cathedrals had stood.

In the afternoon the festivities were continued. Speeches were made by the President of Iceland, foreign guests and the minister of church affairs. Bishop Smemo of Oslo brought special greetings from the World Council of Churches and the Lutheran World Federation, Bishop Ølgaard from Denmark announced the gift of an organ to the new church in Skálholt by Danish church people, and the Dean of the Faroe Islands announced the gift of an altar painting. A historical sketch of Skálholt was given by Dr. M. Jonsson, formerly a professor of church history at the University of Iceland.

A special cantata had been written by the Rev. Sigurdur Einarsson, with music by Dr. P. Ísólsson, and a short historical pageant was shown, written by the Rev. Sveinn Vikingur. Some of Iceland's best singers and musicians sang and played with the big choir, and the fine music impressed deeply all those who were present.

The next day the festivities were continued in Reykjavík, with a service in Reykjavík Cathedral, a meeting at the University, an exhibition at the National Museum, and a dinner at which the minister of church affairs was the host.

This nine hundredth anniversary of Skálholt as the seat of the first Icelandic bishop has no doubt opened the eyes of many people to the value of historical memories in these days of change and unrest. It has also strengthened the bonds of unity between the Scandinavian churches, and

helped people to realize how closely attached these countries are to one another through faith, history and literature. No one who was present at Skálholt on July 1, 1956 will ever forget that memorable day. It was a day of victory for Skálholt. It was a day that God gave us to remind us of his everlasting mercy and protection.

*Óskar J. Thorláksson*

## Poland

### Dr. Leopold Martin Otto: A Polish Lutheran of the 19th. Century

In the center of the Evangelical cemetery in Warsaw stands the bronze statue of the man who can be described as the most significant figure of Polish Lutheranism in the nineteenth century. He was Dr. Leopold Martin Otto, pastor of the Lutheran congregation in Warsaw from 1848 to 1882 (with a temporary interruption during his years of exile from 1868 to 1875).

There is not much to be said in regard to the outward career of this man who was simple and modest yet at the same time great and admirable. His forebears came out of the period of the cruel persecution of the French Protestants, who left their homeland after St. Bartholomew's Eve, that is, after the revocation of the Edict of Nantes, and settled in Saxony. Leopold's great-grandfather was living in Poland at the time of Augustus II and became a member of the Polish nobility. From his father, who was a captain in the Polish army and an ardent patriot, the young Leopold inherited his love for his people and country. In later years he gave expression to his patriotic attitude in that, as champion of the January Uprising of 1864 he took an active part in the preparations for it and gathered together the leading men and women of Polish society in the crypt of the now restored and reconstructed Evangelical-Lutheran church of the Holy Trinity in Warsaw. The result of this was that first he was arrested by the Russian occupation authorities and imprisoned in the citadel in Warsaw, and then, expelled from the capital, had to go to Teschen, where for

nine years he was pastor of the Polish Evangelical congregation.

Apart from this devoted patriotism, however, the strongest and most prominent characteristics of the young Leopold Otto were his profound faith and his fervent piety, which he acquired from his God-fearing mother Tekla (née Költz). After he had finished at the practical educational *Gymnasium* in Lissa in 1839, the intention was that in accordance with his father's wishes, he—like Luther—should become a lawyer. But Leopold was obstinate; he followed the irresistible urge of his heart and went to the theological faculty at Dorpat, where the famous professors Ullmann and Philippi were then teaching. On account of his very poor health, however—he was threatened with pulmonary tuberculosis—he soon had to interrupt his studies and leave Dorpat. But after a year's convalescence he was able to continue his theological and philosophical studies at the university of Berlin, where he attended lectures by Neander and Marheinecke, Schelling and Michelet. Here too he undertook his first work of scholarship on Erdmann's *Grundriß der Logik und Metaphysik*, which he translated into Polish.

After finishing his studies Otto was ordained in Warsaw and appointed vicar to the superintendent of Kalisz. His personal wish, however, was to be able to live and work, suffer and die in his native city of Warsaw. This wish was fulfilled after a few years, when his home parish called him to be its second pastor. In spite of temporary banishment he returned and remained there until the end of his life. The university of Leipzig bestowed an honorary doctorate on him in 1865, in recognition of his literary merit, and in particular of the works he had published in the *Dorpater Zeitung für Theologie und Kirche*.

This modest external framework encloses the noble and sublime figure of a man who was in his life and work a "chosen instrument" of God. The words of the great apostle: "Our life is hid with Christ in God" could be applied by Otto to himself, and he rightly said in his farewell sermon when he was compelled to leave Warsaw: "I am not going away from you for the sake of earthly advantage or gain, nor for pleasure. For I have not sought after any of these things among you, nor will I seek them in a congregation which consists solely of peasants."

The preacher and pastor, the writer and poet, the man and the Christian all combine to form a harmonious whole in the portrait of Otto's life.

Otto was a preacher "by the grace of God". The secret of the power and art of his preaching lay in his faith in the power and love of God as revealed in his Word. Everything he said was drawn from the depths of his soul; he wrote his sermons truly with his heart's blood. "I believed, and therefore have I spoken", he could say with the apostle Paul. Otto was a strict Lutheran, and in his preaching he set himself decidedly against and attempted to counteract the preaching of his senior fellow pastor in the Warsaw congregation, the rationalist Ludwig. The biblical character of his preaching found expression always in contrast to the rationalistic attitude of Ludwig. "What think ye of Christ? Whose son is he? I ask you that as a servant of God, I put the question to your conscience, I ask you as I take leave of you: tell me, what think ye of Christ? What is he for you? If he is only a wise man, though the greatest of them, a teacher, a prophet, a model of virtue, an ideal of humanity—then I tell you, get out of this church, pull down its cross, burn the Bible, don't have your children baptized in the name of the triune God, don't go to the Holy Communion, pull up the crosses from the graves of your loved ones—if Christ is not God, then the Bible is a lie, the church a theater, the servants of the church the greatest deceivers of all"—thus he cried to his congregation in his farewell sermon. His profound, unshakeable faith was firmly based on Jesus Christ. "The world declaims in vain on the subject of love, in vain the reformers of mankind exclaim: love! In vain even men of good will want to transform others through enthusiasm, through the pen, the book, through law, through the word of human wisdom—all that is in vain! God alone and his Word are the true light! Without them darkness prevails, without them eyes may well be filled with sentimental tears, the tongue may bear witness to noble feelings—the incorrigible heart remains hard, proud, full of jealousy and self-love. Therefore I call to you from the bottom of my heart and beg you to humble yourselves before God, acknowledge your guilt and your sins" (from his sermons on the Lord's Prayer).



Otto spoke and wrote fluently in both Polish and German and preached alternately in both in the Warsaw congregation, which was at that time bilingual. But his love and his stylistic art were reserved above all for his mother tongue, Polish. In this language he showed himself to be a master of word and style: he preached and wrote such fine classical Polish that he has been justly called the model for modern Polish Evangelical literature. At the same time his language, which was rich in imagery, was always popular and edifying, so that even the simplest of the ordinary people could appreciate him. A pious, profoundly believing and earnest peasant said once in conversation with his neighbors, "Don't compare Otto with other preachers, for he was not a preacher, but a prophet". His preaching was free of human passion; it flowed calmly along like a river of still water in which are reflected the wonderful pictures of the omnipotence of God and of love for one's neighbor which fill the mind of the listener with faith and exhort him to good works—thus a Catholic paper aptly described Otto's preaching. There gathered around his pulpit not only the Evangelical congregation from town and country, but also a numerous host of educated people of different faith, who felt themselves attracted by his eloquence.

Otto made a particularly valuable contribution to the attitude of the Evangelical Lutheran church of Poland to Polish national life. Otto not only showed himself to be an energetic champion of the rights of the Polish minority among the Evangelicals of our country by holding regular services for them and seeking to satisfy the needs of indigenous as well as of immigrant Evangelical Poles. Rather, he was convinced that the Gospel which was preached purely and without adulteration must not remain a foreign body in the Polish nation, an exotic tree vegetating in the midst of a strange land. A living church must not shut itself up in narrow ethnic bounds and have the effect of repelling other ethnic groups. The Evangelical church fulfills its missionary task in Poland only when it becomes, if only for a fraction of the Polish nation, salt and light, as the Gospel says. In his public activity Otto attacked the prejudice, even today not fully done away with among the country population, which regarded confession and ethnic background as if they

were an indivisible whole: German—Evangelical, Polish—Catholic. Again and again he emphasized that the Evangelical church in Poland would win respect and civil rights only when it put down firm and deep roots into the native soil of Poland. In his sermons Otto forged links with the history of the Reformation in Poland in the sixteenth century and with its great and notable men, and exhorted his hearers to bear living witness even today to the power of the Gospel. Thus, when visiting Teschen in 1864 he exclaimed to the congregation in the course of his sermon: "For what purpose then has the Lord Christ defended and protected you through so many centuries, why has he given to you who praise God in the Polish language the light of the Gospel, why has he placed you among Catholics and Germans? See to it that you do not hide your light under a bushel but let it shine out brightly from your mountains on all sides, wherever the Polish language resounds." In a penitential sermon, "Whether we as Polish Evangelicals faithfully fulfill the purpose to which God Almighty has called us" he said again: "The beginning of the downfall of Poland was the downfall of the Reformation and of the Gospel in Poland—bear that in mind. Bear in mind that if God has kept you as a people of Polish language and Polish race in the Gospel until now, he has done it that you might become salt and light to the Polish people! Woe to you, if you forget this your vocation! Then you will have torn asunder your fraternal fellowship!" Towards the end of his life he once more admonished the Warsaw congregation: "You are the salt of the earth! Remember, if the salt has lost its savor, it is trodden underfoot of men."

Special prominence and esteem should be given to Otto as a Polish Evangelical writer and lyric poet. He was the recreator of Polish Evangelical church literature in the nineteenth century. Particular honor is due to him as founder of the first scholarly church monthly *Zwiastun Ewangeliczny* (Evangelical Messenger), which he edited without interruption, even during his period of exile in Teschen, from 1863 until his death in 1882, and in which he published his scholarly works on the history of the Polish Reformation, besides treating other questions in the area of theology and of church life. In addition Otto composed a series of meditations and collections of

sermons for the Polish Evangelicals (*Be-trachtungen und Gebete*—Meditations and Prayers; *Das Vaterunser*—The Lord's Prayer; *Das Gesetz Gottes*—The Law of God—sermons on parts of the Catechism). He also published a set of collects, gospels and epistles for the whole of the church year for the use of the Evangelical Lutheran church, and made a new translation of the Augsburg Confession and of Luther's Small Catechism. Mention should also be made of his short biography of Luther, which appeared for the first time in the Polish language, and of a *Büchlein von der Ehe für das christliche Volk*—Booklet on Marriage for Christian People; and finally he was the author of a "Contribution to the history of the Evangelical Lutheran congregation in Warsaw from 1650 to 1781" (the year in which the church building in Warsaw was constructed), which was compiled from the oldest sources and appeared in German and Polish.

No little credit is also due to Otto for the publication of a "Collection of spiritual Evangelical songs"—a hymn book which contains, besides hymns translated by Otto from German and other languages, ten chorales written by him. In his hymns, even in his translations, Otto's language possesses classical clarity and poetic force, but it springs also from the Evangelical faith in his heart. Some of his hymns, such as the Advent hymn "Open are the gates of Heaven", the hymn of consolation, "Where shall I find that hope and comfort" and the powerful resurrection hymn, "Lazarus, arise" would deserve to be translated into other languages.

Finally, from amongst his literary remains, mention should be made of Otto's "Pastoral letter to Polish women", a message of consolation which derived from his time in prison and appealed to Evangelical women to persevere steadfastly in the faith and in the love of God under the banner of the cross of Calvary. In this message Otto presents to his Polish "sisters" the figures of the women in the Bible as a holy example and exhorts them during the days of martyrdom to yield heart and soul to the Lord and to follow in Christ's steps. Otto demonstrates once again his unshakeable faith in the liberating power of the Word of God, which "like the fountain of water springing from the rock of Moses refreshes and revives the thirsting host", which

cleanses from the dust of the earth and makes a person capable of quiet and patient endurance. Otto's great poetic gifts are made particularly manifest in this pastoral letter.

In the year 1878 Otto founded the female diaconate in Warsaw, which before the second world war numbered 65 deaconesses, and which had its own Motherhouse from 1928 in Skolimow near Warsaw. Through the war the sisterhood was decimated and dispersed.

I shall not give any more detailed account of Otto as a man and a Christian, of his straightforward, upright, friendly attitude toward everyone in daily life, of his love for young people, whose hearts he won through his powerful words and from whom he often parted with tears. His influence on the broadest sections of the Warsaw intelligentsia, and likewise his importance for the entire patriotic and academic life of the Polish capital were manifest not only during his lifetime but also, and especially, after his relatively early death. Almost all the Catholic papers gave prominence to obituaries of Otto and to recollections from his life, expressing sincere recognition and profound respect for the well-loved pastor and noble citizen, for the man of learning and the poet.

Otto was one of the founders of the modern Polish Lutheran church and thus one of the fathers of Lutheranism in Poland. On September 22 this year we in Poland shall be commemorating him in a special way on the occasion of the 75th anniversary of his death. Lutherans all over the world, however, should know how the heritage of the Reformation has continued its influence in our minority church in Poland through this man, not only in the nineteenth century, but also down to the present day.

Otto Krenz

## The United States

### To Reach Men's Minds

Problems of a Lutheran Student Editor

In this article I shall speak of the cultural context which confronts us American students with some very gnawing problems peculiar to the American scene—problems



which, however we seek to evade them, catch up with all of us sooner or later. I cannot describe the European scene or even say much about my Canadian friends, who are quite different from us (a fact we are very slow to realize). I must therefore speak as an American, not only because I am most familiar with the American environment, but also because I cannot evade my own implication in what I am about to relate. I believe I speak for the present American student generation, or at least for its more critical and sensitive members. I am not trying to be pessimistic—ultimately no Christian has a right to do that—but rather realistic, so that for once our habitual rose-colored glasses may be removed.

What are American students like? What made them that way? What, if anything, can be done about it? How should a student editor address their situation? And what are some of the theological aspects of his own vocation as an editor?

# I

The intrepid pioneer who made frontier America famous has now become the "go-getter" in the gray flannel suit, the salesman who can bring in the greatest number of orders and the executive who, partly through hard work but even more via his "contacts", can push himself up the familiar "ladder of success" in record time. For many students such men represent ideals to be attained at all costs. The major trait of such idealized figures seems to be their sociability, their affability, their suave self-confidence in every conceivable situation. Their student counterparts, the football hero and the leader in school organizations ("Big Man on Campus"), are preferred to the lonely, ectomorphic intellectual who prefers his test tubes and the *Encyclopædia Britannica* to a "hot date" with the current campus belle. This ectomorph is an enigma to his classmates, even an object of hatred—for others resent his "making things hard for the rest of us". Intellectual achievement is all right if one can work it into one's schedule; but social competence is the *sine qua non*, and without it one is obviously "mal-adjusted".

Much of our schooling is frankly little more than education for mass conformity. Professors must confine themselves to "the main points", popularize and condense (out of the sheer pressure of time

if nothing else). An acute example of our genius for oversimplification is seen in the so-called "survey" courses found in virtually every school in the country. These courses are designed as bird's-eye tours of whole areas of human culture—tours which cover the waterfront of learning without really tying up at any one pier. Thus, one of my college literature courses tried to cover the 25 centuries from Homer to Shakespeare in *four months!* I remember the plaint of one state university student: "The other day I had to leave the history room for five minutes. By the time I got back, I'd missed the whole Renaissance!"

Of course our system has produced some good things. We do have a dynamic, modern *Weltanschauung* which is not yet encrusted with centuries of tradition. We also excel in the technological achievements which make our unparalleled high standard of living possible. Our schools have produced Woodrow Wilsons, Comptons, Hawthornes, John Deweys, T. S. Eliots, and—in theology—Niebuhrs, Heineckens, and Sittlers. The end result however, of the overbalance of the American educational system is the tragic disinclination, in fact inability, of student and average citizen alike to think deeply or even systematically and clearly. Both are so preoccupied with the superficialities of day-to-day existence as to resent and even fear any orientation to a deeper level. They cultivate an optimistic breadth at the expense of a more realistic—they call it "pessimistic"—depth.

This is not simply the fault of our educational system. Our churches, and particularly our Sunday Schools, have the same warmhearted but oversimplified approach to life. One hour of class work and worship on Sunday morning under teachers who frequently know little or nothing about Christian doctrine—this is supposed to provide adequate religious instruction for the entire week. Often teachers are given classes not because they can teach, but because of parish politics or because our passion for democracy demands that everyone "get into the act". In recent years parochial and weekday church schools have remedied part of the situation, but the basic problems remain. American laymen, including many Lutherans, do not readily understand the basic vocabulary of their faith; they even look upon theology as a

nice but irrelevant involvement in the musty disputes of antiquated scholars long since dead.

One final factor should be mentioned: the unusually great latitude which Americans accord to any and all religious beliefs. Undoubtedly this comes from the fact that we have with us a plethora of denominations. (Estimates range from a conservative 250 on up to 365 and even 400.) So many differing perspectives ought to force the individual to take stock of his own beliefs and then courageously affirm: "Here I stand!" Yet, because of our enthusiastically uncritical adherence to the democratic principle, we go to the other side (if not extreme) and display an actual horror of controversy; for controversy would mean that some of us differ from (as well as with) our neighbors. Aren't we all headed for the same place? We're just going there by different directions! All religions are the same and we like them all—and so on and on, until the rabid dogmatist becomes almost a relief.

## II

This, then, is the environment from which we students come, and in which—for all our self-isolation—we shall always exist.

It is good to see that there are some very pronounced contradictory streams flowing through this desert of monolithic superficiality. For one thing, the old vaunted atheism of the state university is on the wane. But do not be too quick to attribute this to our current wonderful religious "revival". Such revivals have recurred in cycles throughout our history; today's may just be another means of escaping a sober confrontation of Christian faith. It stems in much larger measure, I think, from the denominational student groups which are active on most campuses and to their programs of Bible study, corporate worship, and discussion under the leadership of skilled full-time and part-time denominational staff workers. Far from emphasizing merely social activities, they focus their attention upon theological questions and concentrated Bible study.

Then there are the various student Christian magazines of the different churches. Not only *frontiers*, the monthly campus Christian journal of the Lutheran Student Association of America (LSAA) (which boasts an average circulation of 2,500), but also

*motive* (Methodist) and *Intercollegian* (YMCA-YWCA) are becoming increasingly concerned with theological motifs. Even *The Baptist Student*, representing the large conservative (if not actually fundamentalist) Southern Baptist group, has recently mentioned such terms as "ontology" and "existential encounter". Perhaps the students attracted to such discourse are merely the more serious minority found on any campus. But I suspect that much of this interest arises because, in our atomic and hydrogen age, even we Americans have had to open ourselves up to some new and unwelcome vistas.

The American student Christian movement also is re-examining its place in student life. For example, the preamble to the LSAA constitution says: "We live as students of the Lutheran Church on the university and college campuses of America. Our allegiance is to the church and to the Gospel which it proclaims and which sustains it."

The constant fear of the student Christian movement is that it might become peripheral rather than vital. (Of an estimated 125,000 Lutheran students in American and Canadian institutions of higher education, only 15 per cent of whom are in church-related schools, some 40,000 are in LSAA and still fewer are effectively interested and involved. Apparently this is typical of the other Protestant student movements in the USA.) What group would want to exist only in addition to everything else, to be just one more activity or select coterie or "mutual backscratching society"?

The entire student Christian movement needs to be a means to rescue American students from their overinvolvement in daily tasks and bring them face to face with "the one thing needful". "The obvious point", wrote former LSAA president Norman A. Hjelm in his report to LSAA's 1955 Council at Banff, Alberta, Canada, "is that the entire student Christian community, in fellowship with the entire Church of Christ, is created by and is impelled to proclaim the Christian message. This must be our sole claim."

The problem is partly one of communication. Our terminology has become at least partially inadequate. If, as Mr. Hjelm indicated, our status is really as peripheral as we fear it is, then its irrelevancy is most keenly felt "when the LSA [the local cam-



pus unit] is unable to meet the doubts and spiritual needs of students in terms other than those which may have been meaningful for young teenagers. The student movement is often simply . . . standing on the intellectual, cultural, and social sidelines of the campus. Consequently, we more often than not simply offer to the campus a variation on the well-played theme of secularism."

How, then, do we emerge from the sidelines? "Evangelism will not take place from the balcony, but only on the stage. 'The People of God' are not spectators, but those who have been called to present a creative witness within the sinful complexities in which all of life is lived and for which they are responsible. The LSAA has not as yet developed an awareness of obligation to the academic world—such may well be its greatest need." Note that this is no deathbed wail of that former diehard American Lutheranism of linguistic and cultural isolation, but the vibrant voice of an entire new generation which considers itself completely American and demands that its church exert a more responsible and creative influence in ecumenical affairs. American and Canadian Lutheran students are intensely loyal to their confessional heritage, but just as intensely they loathe any equation of loyalty with isolationism. This attitude represents a new and responsible spirit on the North American church scene.

### III

All this bears directly upon the student editor and his vocation. It is his obligation to express the concerns we have described and to help carry out the methods of attack which they suggest. His dilemma—and it is truly that—is only indirectly related to his most clamorous problems of typography and makeup, of limited promotional funds and limited staff, or of restricted expression due to political considerations (something which, for the most part, LSAA's autonomy has spared me from having to face). He speaks to a critical generation which demands more sober insights but which, at the same time, wonders what it really wants. If many of his constituents demand a profound and critical confrontation of existential concerns, many more can grasp only the simplest of English words. To cater to those who can digest only spiritual milk is to

risk saying nothing to, and perhaps alienating entirely, the more advanced minds who demand strong meat. Yet, to focus attention only upon those who want strong meat is to shut out those who are ready only for milk.

Is it an editor's basic task to *inform*? Then he must provide as impartial a witness as possible. And yet, inevitably, he will color his material, if only by publishing this material and rejecting that. He cannot slant his articles or his news presentation—and yet he must guide pliable minds toward responsible decisions. Must he not, then, do more than inform? His real task is to *analyze*, to pinpoint the trends which shape the facts and in some way to indicate whither they lead. In so doing he also *instructs*. Here I think of what my editorial predecessor, Franklin Sherman, wrote two years ago when *Campus Lutheran* changed its name to *frontiers*. The change, he said, meant that the magazine would no longer be a house organ for the LSAA but would seek, instead, "to convey something of the living encounter between church and world, between Christian faith and the perplexing problems of contemporary life, between the God and Father of our Lord Jesus Christ and the 'campus gods'" (*Campus Lutheran*, December 1954, p. 1).

In order to obey Christ's mandate to witness to all humanity, the student Christian movement must include in its membership both of the intellectual extremes just mentioned. Our Lord forbids us to restrict our witness to any one segment of the campus community at the expense of any other. Yet it is extremely difficult, if not impossible, for the editor to address two intellectual extremes and everyone in between in a way that is consistently relevant, inspiring, and challenging to all concerned. One workable way which *frontiers* has followed is to write now for one level, now for the other, now for the middleman. Yet this approach, too, has its limitations.

But one thing is very clear. If the editor's main task is to witness and to provide an encounter with the deeper issues of life, something far greater is involved than mere communication. A Christian editor's stewardship should induce him to make his readers *think*—not simply read—about life's existential concerns. To do this, he needs to write provocatively and perhaps unpopularly, even though some will accuse

him of being too inflammatory on the one hand or too profound and unintelligible on the other. Of course articles which actually are unintelligible are generally the result of muddy thinking and faulty writing, and therefore unworthy of publication or of the editor's concern. But any piece of writing which has a definite message to affirm, states it positively and clearly, and encourages its readers to dig for the deeper meanings beneath mere words and appearances, does not fall under such a condemnation.

The inherent danger is that an editor—or a writer—may become overly involved in theological jargon without adequately defining and amplifying it. The need for theological language in theological discourse imposes upon one the responsibility for using it intelligently, and for defining one's terms, under the journalist's ever valid assumption that his readers know absolutely nothing of what he describes. That this responsibility is not always fulfilled, helps to explain why many North American student Christian magazines do not reach a majority of the students within their own denominations. If they do not reach even their own, how do they strike the student or faculty person who professes no structured religious ties, no relation to the Christian faith at all?

The Christian editor, and the Christian student editor in particular, must be lucid. This much seems obvious. Yet he dare not be so lucid as to discourage his readers from probing, asking searching questions, and reaching independent conclusions—abilities which the American educational milieu has long eulogized yet quite conspicuously failed to produce. He dare not make of his publication a source of entertainment, or a medium for the propaganda distribution of partisan factions and special interests. However worthy such goals may

be, publications which seek *only* these goals seldom realize their full potentialities; and the editor who seeks only these goals is shirking the very imperative his stewardship demands: *to stretch men's minds*. This applies not only to the written word, but to the graphic arts which accompany it.

The editor's vocation is but one facet of the general Christian imperative to witness. It might be better to say "to communicate". Were Christ to return and repeat his command, I strongly suspect that he would substitute for the now rather restricted "Preach" another imperative: "Communicate". Nevertheless, witness is more than simply communication. Communication primarily means the impartation of facts and of their ancillary attitudes. Witness means something more general and therefore even more imperative. To witness is to throw before people a challenge for life, a summons which will make them realize that humankind must sooner or later encounter some dimensions radically different from those found in the comfortable externalized forms of day-to-day existence.

What matters is not just a radiant witness ("It's not what you believe but how you lives") but the articulated Good News. How this is articulated makes all the difference. An editor handles more than cold black wordage on impersonal proof sheets. He deals with lives and minds and gives them the Gospel of Jesus Christ. His is the awesome responsibility of making that Gospel attractive enough, and challenging enough, so that men of the most varied intellectual and temperamental *Weltanschauungen* will accept and digest it. But first he and his contemporaries in the student Christian movement need to redigest it themselves, and to do so imaginatively.

Edward A. Johnson



# CORRESPONDENCE

## On the Consensus in the Netherlands

Sir: I was very glad to receive the News Release of the Lutheran World Federation about the "Consensus on Holy Communion" by the Evangelical Lutheran Church in the Netherlands and the Hervormde Kerk.\* This is very good news and a decided step forward which I hope will be carefully studied by other churches of the Lutheran and Reformed communions in other countries.

May I offer a few comments on this document which may be of interest to you, and perhaps also to the two churches concerned?

I am convinced that the position laid down in the preamble of the document is wholly right, and that a new confrontation of the two churches with the Holy Scriptures is the right way for them to reach such a mutual consent. This is the right way to bring dogma and kerygma together, and I welcome it very much.

(1) The Lutheran church confesses that the marks of the true church are the right (not necessarily pure) preaching of the Gospel and the right administration of the sacraments. The word in Latin is "*recte*", is it not? But this *recte* includes what is often meant by discipline or order. The Lutheran confession thus includes discipline in and with the other two notes of the true church.

But must we not think of discipline in a deeper sense, as *disciplina Christi*, discipleship of Christ, learning Christ. Thus *disciplina* is the complement of *doctrina*, but it is *doctrina* not so much from the point of view of the *ecclesia docens* as the *ecclesia audiens*. So the *ecclesia discens* is the middle point between the *ecclesia docens* and the *ecclesia audiens*. It is because the *ecclesia docens* cannot be *docens* without itself being *audiens*, that it can be *docens* truly, and *audiens* truly only as being *ecclesia discens*. But *disciplina* describes the *ecclesia discens*, and is the mark of the *ecclesia discens*. If we look at it in

this light and do not regard discipline in the sense of a "puritan discipline" of manners, we might get a deeper agreement.

It was Butzer who first spoke of *disciplina* as a third mark of the church. While Calvin spoke a good deal of discipline he did not make it a third mark of the church. But the Church of Scotland through John Knox, here following Butzer rather than Calvin, did make discipline a third mark of the church, but this is discipline in the sense of *disciplina Christi*, in the *ecclesia discens*, as I have spoken of it above. But there are two related facts here.

(a) Because *disciplina* belongs to the other two *notae*, and is held together with them, the three notes are not three different notes, but form a unity in Word and sacrament in the church's incorporation with Christ—hence the Scottish Reformation stressed union with Christ as the core of the doctrine of the church. *Disciplina* is the expression or mark of this "blessed conjunction" with Christ which cannot be separated from Word and sacrament, nor they from it.

(b) With this unity of Word, sacrament and discipline in Christ, the ordering of the church as the Body of Christ is a matter of faith; for *disciplina* is the mark of the ordering of the church through Word and sacrament in Christ, so that it is his very Body. But if in this way the ordering of the church is a matter of faith in Christ then the whole ordering of the church cannot be understood except in integration with the doctrine of the church. But is that not precisely the emphasis of the Lutheran communions in their relation of justification by faith alone to the ordering of the church and the whole understanding of the ministry?

(2) Perhaps the following theses on the Word and sacraments may be of some use toward expressing the unity of Word and sacraments mentioned in paragraph 2 of the Consensus.

### The Word and Sacraments

1. In the holy ordinances of Baptism and the Lord's Supper instituted by Christ, the living Word of God comes in visible and tangible form within the church. In these ordinances word and

\* cf. the text of the Consensus and the comment by Professor Kooiman on pp. 383 ff. of this issue.

element (water, bread and wine) are joined together by his command and promise as the means through which he gives his presence to its members in word and power.

2. Both Baptism and the Lord's Supper, which are called "sacraments", represent God's sovereign act of grace and the mystery of union with Christ. Both signify that in giving his presence to the church, Jesus Christ makes his people partakers in his death and resurrection and the benefits of his sacrifice, and unites them to himself and to one another in his Body.

3. In the administration of these sacraments Jesus Christ is really present to the church and is received by the believing through the power of the Holy Spirit who raises the hearts of the participants to the ascended Lord. The sacramental elements are not only signs and symbols but instruments used by the Lord in the act of his grace, yet not in such a way that the benefits of the sacraments are absolutely bound to the elements, conditioned by the celebration or confined to the time of the celebration.

4. The proclamation of the Word and the dispensing of the sacraments are the two ways in which Jesus Christ continues to communicate himself to the church, so that together they mediate the fullness of the Word made flesh. The Word is proclaimed and the sacraments are dispensed by the ministry in the name of Christ, and he is pleased to use this earthly action as his own. The action of Christ in Word and sacrament is thus to be distinguished but not separated from the action of Christ.

5. Within the conjunction of Word and sacrament Jesus Christ reveals himself to his people and unites them to himself. Thus, the Word and sacrament belong together and lose significance and efficacy when separated. The sacraments depend on the Word and serve its proclamation. Without the sacraments the Word is not sealed in the flesh and proclamation of the Word fails to build up the church as the Body of Christ. The proclamation of the Word and the dispensing of the sacraments are related to each other as the living Word is related to the flesh which he assumed in the person of Jesus Christ, and as the Head is related to the members.

(3) and (4). I like the stress upon the Incarnation in these paragraphs of the Consensus in relation to the sacraments and also in this connection our union with Christ and our becoming contemporaneous with Christ. Should there not be a greater stress upon the risen Christ as "the Lamb as he had been slain", the *Christus victor*, and not only the *Christus victima*? The word "planted together" with Christ in Romans comes not from *phuteuo* but from *phuo*, not so much ingrafted as made to grow together in and with Christ. Thus do we not need a more dynamic and living conception of ingrafting and conforming to Christ?

5. This is very clearly and pointedly put—and needs to be said by both churches with all the greater emphasis because of the teaching today of the existentialists and demythologizers with their anthropocentric understanding of "faith" and salvation.

6. I would like to see in this paragraph not only an emphasis upon the promise

but upon the anticipation of the promise: We taste already the powers of the age to come, and in a very real sense the *parousia* in the Supper is an anticipation of the *parousia* to come. Here a stronger emphasis upon an element of fulfilled eschatology is helpful—but this carries us into the next question.

(7) The real issues here are christological in their roots, and I am sure that on the basis of biblical theology we could come to a full understanding of these christological issues which would bring us to full agreement in their cognate issues in the sacrament. The Reformed church believes in the real presence of Christ and his body and blood in the Lord's Supper, though it also stresses strongly the element of *sursum corda*, for here is a holy *mysterion*, and therefore we say that if Christ with his body and blood is present, really present as he is, in the sacrament of the Lord's Supper, that is in a miraculous way through the power of the Holy Spirit. As he was conceived by the Holy Spirit, and anointed by the Spirit, offered himself through the eternal Spirit to the Father, and was raised again from the dead according to the Spirit of Holiness, so Christ according to the same Spirit is really present in the sacrament of the Lord's Supper. For the Reformed this thinking together of the incarnate presence and work of Christ with his Spirit's work preserves the full mystery of Christ's person and presence—and therefore we assert it also in the Lord's Supper. But as a "spiritual man" is no less man because he is "spiritual", and as Jesus was no less flesh because he was born of the Spirit, so his presence in the sacrament is no less that of his body and blood because of his Spirit, and he who partakes of him through the same Spirit is no less partaking of his body and blood because it is through the miraculous work of the Spirit. With all this I am sure Lutherans would be in full agreement.

But the Reformed want to ask a further question. Are we not to make a distinction between the *eucharistic parousia* of Christ, with his body and blood, and the *final parousia* at his Second Advent when he will come finally to judge the quick and the dead? Quite clearly we must make a distinction between the *eucharistic parousia* and the ultimate *parousia*, though there is only one Christ who was and is and is to



come, the same yesterday, today and for ever. When this eschatological dimension is recognized between the eucharistic *parousia* and the final *parousia* of the one Christ, then we have quite a different perspective for looking at the traditional differences between Lutheran and Reformed and for the questions they put to one another.

(8) This contrast is rather overdrawn, I think. I do not think that Aulén's book *Christus Victor* fully represents the Lutheran view, for the Lutheran doctrine of the atonement stresses much more the *forma servi* and the *Christus victima*, but nevertheless Aulén does show that Lutheran theology has a very important stress upon the *Christus victor*—and that has to be applied also to the eucharist. So that one has to say more than what is said here to be faithful to the Lutheran point of view. On the other hand one has to say more than is said in this paragraph to be faithful to the Reformed point of view. Thus Calvin stressed very strongly what he called the "two conditions" or "states" of the church, or of the Kingdom of Christ. There is the condition of humiliation, and there is the condition of glory. Christ holds back the condition of his Kingdom in glory until the second advent and meantime reigns in the condition of his humiliation. That is true also of Christ's presence in the eucharist—in the *forma servi*—cf. Calvin on *De Scandalis*, etc. And yet Calvin stresses strongly the aspect of the *regnum Christi* in the power of his resurrection of which we have real anticipation here and now. I feel that here a fuller valuation of both Lutheran and Reformed teaching would reveal a far closer unity at this very point—although there is clearly a difference, reflected, for example, liturgically in the greater prevalence of the crucifix in Lutheran churches as against the vacated cross in the Reformed churches.

(9) This paragraph deals with one of the difficult points in the historical differences between the two churches, but even here there have been serious misunderstandings because of one-sided approaches toward the understanding of the other's views. Here too biblical theology helps us a good deal to get far closer.

As a Reformed theologian (and I think here in full agreement with Calvin) I would admit that Christ is really present independent of faith—but he is present in a different way to the believing than he is to the unbelieving. That is clear for example in I Cor. 11—some eat and drink to their salvation and others eat and drink to their judgment. But from the subjective point of view Christ is present to those judged in a different way than he is to those who receive him in faith. Take two other instances, one from the Gospel and one from the Acts. Once when Jesus prayed aloud and the heavenly Father answered, some said it thundered and others said it was the voice of an angel. When Saul of Tarsus encountered Christ on the Damascus road and saw a great light, some only saw the great light but heard no voice; Saul heard a voice and was blinded for three days. Here God or Christ was present independent of faith, but he was present in different ways, as confused noise or only as light, but not as distinct voice and personal address; to some his presence was, as it were, a savor of death unto death, and to others a savor of life unto life. It seems to me in this way that we have to assess the issues in the controversy over the *manducatio impiorum*. Christ comes independent of faith, and is really present, but to those who believe the Word from which the sacrament is inseparable he comes speaking and revealing himself and giving himself really; to those who refuse to believe he comes no less to reveal and give himself, but here his light blinds, and his gospel slays, and here the law of receiving or of *manducatio* can be described by two words of Jesus: "From him that hath not shall be taken away even that which he hath." "For judgment am I come that they which see may not see."

(10) All should agree fully to this.

As I am so interested in this whole question of intercommunion and am so very keen that the Reformed and Lutheran churches particularly should reach in full clarity and understanding the full agreement which is actually embedded in their doctrine, I would like to offer these remarks toward bringing this nearer.

Edinburgh

T. F. Torrance

## The Church of South India

Sir: I have high respect for Bishop Neill as one of the men who experienced as an active participant the development of the Church of South India. Certainly he knows much more about the negotiations which finally resulted in the CSI than I do. An outside observer is limited to the story as told by others and to the printed documents. Though Bishop Neill gives me credit for acquaintance with these documents he still is not satisfied because he does not recognize my description of the CSI in my article [LUTHERAN WORLD, Vol. III, No. 2]. I have spent some time asking myself the reason for this negative judgment. Perhaps it is the difference between a father's judgment of a composition of his child's and a critical analysis, which in this case is the task of the theologian. Certainly, the father knows much more of the background, the thought and considerations which preceded the final written documents. Information concerning these things may be interesting, and Bishop Neill could help a great deal in telling the story behind the scenes. But after all, documents may also speak for themselves and one may assume the right to analyze them critically.

Having said this, I am sorry to admit that Bishop Neill's comments have not led me to make any change in the evaluation of the CSI as given in my article. I am not so naive as to think that three decades of union negotiations could have avoided essential theological discussion. But I did point to the undeniable fact that the final scheme of union did not differ in its essential points from that of the original proposal. Bishop Neill's information that hard intellectual work was done in the time between the original proposal and the final one by no means alters this fact.

The Lutheran church confesses that union can be a reality if there is essential agreement with regard to the kerygmatic content of the Christian faith. Such agreement is not an intellectual exercise, nor is it sophistic speculation, but it is an essential part of the function of the Christian faith in receiving God's salvation. Such agreement is a result of painstaking consideration of the truth of Christ. It is finally the work of the Holy Spirit creating the *koinonia* of the church. It is certainly not mere affirmation of given credal formulas but affirmation of

the reality of God's whole saving act as witnessed by them. The concern for doctrinal unity is the concern for the true Gospel as proclaimed, apprehended and confessed by the church universal. Doctrinal conversations as means towards unity are suggested by Lutherans in order to find this essential, spiritual unity. At this point it seems to me that the negotiations in South India took a short cut.

I pointed out that the method followed by the CSI union negotiations was not that of reaching doctrinal unity as the basis for the manifestation of the unity of the church. Bishop Neill objects that I underestimate the measure of agreement reached during the negotiations. He calls attention to the agreement on the authority of the Holy Scriptures and of the Nicene Creed. My observation is, however, that such an agreement was reached relatively easily. I would not have been surprised if that kind of an agreement could have taken decades. The correct interpretation of the Nicene Creed could mean quite a complicated theological undertaking. I would also claim that such an interpretation could never by-pass the issues of the Reformation, which in itself was a struggle for a correct interpretation of the ecumenical creeds. Certainly, doctrinal discussions on this point should have been the opportunity for recognizing and confessing the unity as given in the acts of God in Christ. My surprise is that there was an early agreement on the Nicene Creed and that yet in spite of this the union was delayed.

Why was such delay necessary? As a Lutheran I feel that there is good Biblical evidence that the satisfactory unity of the church is given in God's redemptive act as proclaimed and confessed. This is sufficient to constitute the church's unity. Every Lutheran church would be willing to enter into union based on these terms. Something different happened among the negotiating churches in South India. The measure of agreement mentioned above did not satisfy everyone. The Anglicans raised the question of a "valid" ministry. It is my conclusion that generally speaking this was the factor which delayed union. It is this fact which gives rise to the whole "Lutheran" concern. How is it possible to affirm the correctness of the kerygma in a church and at the same time regard its ministry as defective? Is not the pure proclamation of



the Gospel and the administration of the sacraments according to Christ's institution the essential proof of a "valid" ministry, i. e. one functioning according to Christ's commission? If any other qualification for the church's ministry is demanded then one is tempted to say that human additions to the Gospel have entered the discussion. How can one church express agreement on the essential Christian faith with another church and then "offer" to contribute something which is "lacking" to this second partner, although it is acknowledged that it has the whole Gospel? It is simply unacceptable from the biblical point of view to find the essential Christian faith in a church without acknowledging that this faith is the result of a valid ministry. One cannot begin negotiating for "correct orders" where the full Gospel is already acknowledged. An attitude like this means establishing a ministry apart from the Gospel. Such a ministry, however, does not exist in the New Testament. I can understand the fact that the problem, "How can true Christian faith exist in a church with 'defective orders'?" can be a theological issue for years. Nevertheless it is an imaginary problem, a human device, and has nothing to do with biblical thinking.

Lutherans regard the ministry of the Word as the greatest gift of God, by which the Gospel as salvation is administered to men. Gospel and ministry are essentially inseparable. Every attempt to disconnect them is a falsification of both.

Bishop Neill calls the "most misleading part" of my article the suggestion that the CSI can better be described as a federation than as a church in the full sense of the word. The fact is that CSI-theologians themselves have expressed the opinion that it may not be called church in the full sense of the word. Do they also mislead? Or is only the word "federation" a stumbling block? Actually this word covers the fact that there are still different "churches" living under the name of the "Church of South India". This again does not exclude the fact that unity is growing and becoming more and more apparent. Nevertheless doctrinal inconsistency, hindrances to intercommunion and the non-acceptance of ministers can still continue to exist. It seems to me, therefore, more appropriate to point to the CSI as having the character of a federation than to claim that the CSI

in its present form is the manifestation of the unity of the church. If Bishop Neill wants to face facts as facts, this is one. I claim that one can say this without self-righteousness and with genuine concern for the unity of the church. My suggestion has a more positive tendency than Bishop Neill seems to assume. I have suggested the word federation hoping that thereby some misgivings about the CSI as *the* ecumenical pattern for church unity may be dissipated.

Finally, let me conclude by saying that my impression has been that many of Bishop Neill's statements could not have arisen only by reading my article. I refer specifically to his list of questions at the end of his comments. Frankly, I do not know what misgivings he has about the place of the trinitarian dogma, of the concept of *ekklesia* or of the acceptance of the doctrine of the ministry in the Lutheran church. As the questions are now formulated, they do not fully reveal the author's concern. My statements here, however, may indicate an answer to his questions as they are related to the problem of church union in South India.

Geneva

Vilmos Vajta

Sir: Dr. Vajta has been good enough to let me see in advance his answer to my criticisms of his article on South India. I think our little exchange has been of value at least as an illustration of the extreme difficulty of ecumenical work. How are we ever to make sure that a real meeting of minds takes place? Dr. Vajta does not think that I have answered his difficulties, and I do not think that he has answered mine, and there we are. It does not seem that our minds have really met. When this happens, I am always inclined to think that the source of the disagreement is not in the subject immediately under discussion, but in deeply-held theological principles which may not be immediately in the minds of those who are engaged in discussion. It was for this reason that I drew attention in my last paragraph to what I believe to be some of the profound differences between the Lutheran and the Anglican points of view, differences in which we both naturally are convinced that we hold the true Biblical position. Where such deep differences

exist, real discussion is made possible only by a willing expenditure of much time, great patience, and most scrupulous definition of terms. Even when all this is present, it does not necessarily follow that agreement will be reached, but at least we shall know what we are talking about. It is uncertainty in definition of the subject of debate that reduces so much friendly ecumenical discussion to futility.

Hamburg, Germany

Stephen Neill

## The Theological Situation in France

In two places in the report on France entitled "The Present Theological Situation", which appeared in LUTHERAN WORLD, Vol III, No. 3, December 1956, pp 293-295, the author's intention was not expressed with complete clarity. He therefore requests the editor to reproduce the exact wording of these two passages of the report as it was presented to the meeting of the Lutheran World Federation Commission on Theology at Göteborg, August 1956.

On page 294, bottom of column 1, the book of R. P. Bouyer, *Du Protestantisme à l'Eglise* is to be described as follows. "The first half of the book offers a very good presentation of the fundamental principles of the Reformation, which was greeted by many Protestant reviewers almost as an evangelical catechism and which opened the eyes of many Catholics to a better understanding of the Reformation and of Protestantism. The second half emphasized then what is supposed to be the other side of the picture by presenting the thesis that these good principles were so corrupted and perverted into their very opposites through the continuing effects of medieval nominalism during the Reformation and the four-hundred-year history of Protestantism, that they can be restored and brought to fruition only by means of union with the Roman church."

The concluding paragraphs, beginning with the last paragraph on p. 294, col. 2, should read: "This report could come to an end here, but essential things would still remain to be said. We feel very keenly that it is not enough to deal with important individual problems of church and theological life. True, it is not the Christian

faith itself which is being called into question today, but the indispensably necessary theological interpretation of this faith is, and therefore it is not a matter of individual problems, but of the task of building up a new Evangelical and Lutheran theology as a whole. Now perhaps one might object that we in Strasbourg and Paris are a Lutheran minority and that we therefore would accept thankfully and joyfully any theological help we might be given. Perhaps one can also say, however, that we at home are aware of some things which are not being taken into account as clearly elsewhere.

Let me be frank. It is true that the phenomenology of Husserl is a part of the German *Geistesgeschichte*; yet Husserl's papers are being kept and studied in Louvain, Husserl's works are being published by a Dutch publishing house, dissertations are being presented to the Sorbonne in Paris on themes of Husserl's phenomenology. And apart from individual publications, attempts at theological reconstruction are being made on this basis only in France, more particularly, in Alsace. This was mediated to us by Husserl's pupil, Jean Hering, who until recently was lecturing on New Testament in Strasbourg. We do not constitute, it is true, a phenomenological school in theology, since not everyone's efforts have by any means the same results.

I should like only to direct attention to one point in order to indicate the significance of this new intellectual basis. In German theology there is much discussion about objectivity and non-objectivity. Objectivity is something for science, theology, however, cannot get very far with scientific objectivity and therefore avoids it, to enter what is supposed to be an area of non-objectivity. This is nothing other than the Kantian scheme which allows pure reason along with scientific objectivity to stand untouched, and places alongside of it something quite different, so-called practical reason. All of today's existential philosophy is conceived on the same pattern. That is, because scientific objectivity is the death of all true theology one must avoid it. But this avoidance is in fact simply flight which, judged intellectually, is not justified, particularly not in Christian theology insofar as it works with historical phenomena.



Husserl, in struggling with the problems of life of a philosophical nature, put in place of Kant's critique of reason another, that does not avoid scientific objectivity, but rather struggles for the recognition of its true nature, its presuppositions, and, consequently, its range, its limitations, its particular and circumscribed area. When one has come to live with these ideas one can no longer tolerate in theology the continued working with that uncritical, naively absolutized concept of scientific objectivity, be it to subject theology to this false objectivity, or be it to join with theology in fleeing from it. There is here therefore a new point to begin to construct a theology, insofar as theology is an undertaking that necessarily works with intellectual means taken from human *Geistesgeschichte*.

In conclusion, I should like to remark that my contribution to the discussions of our Commission obviously does not agree exactly with the general consensus that exists here. Everything that I have said came out of this movement which I have now attempted to indicate. Perhaps they are just such *avant-garde* experiments of which we have heard these past days. I should just like to ask the following: that, if anyone wants to help us, he do it primarily through genuine attentiveness, and that he really grasp that it is high time to abandon ways that have become impassable and at least to attempt to start out on a path about which he can have no judgment at all until he has earnestly tried really to go a few steps on it."

Saint-Ouen, France

Th. Süss

## The Problem of Language

Sir: Under the above title there was published in LUTHERAN WORLD, Vol. III, No. 3, December 1956, p. 300, a letter from Walter J. Schlupp, in which the writer asserts among other things:

"... one has as many souls as the languages one knows. He who really *learns* the language of a people picks up along with it something of the soul of the people who formed the language or have spoken it for centuries. There is the danger either that it results only in a superficial and technical appropriation of the language or that in becoming bilingual two souls are created which coexist unrecorrelated in the same person... In either case the consequences are catastrophic."

I may perhaps be allowed to raise a few practical points in regard to this matter.

The author is undoubtedly right in saying that along with a language the "soul" of this language—though the expression is somewhat obscure—is assimilated. One cannot but agree with this positive attitude.

But what of the "irreconcilability"—that is, the conflict of the "souls" of the various languages when the person in question speaks several languages? The writer of these lines has spoken four languages from his earliest childhood. When he grew up he devoted himself to the study of the intellectual and cultural riches which were made accessible to him through these languages. He has never looked upon the mastery of language as a danger, but as a blessing, and has assimilated further languages with enthusiasm. Nor has he ever noticed symptoms of an approaching catastrophe as a consequence of his linguistic knowledge. On the contrary! When as a result of political upheavals he had to leave his own country, he immediately felt himself "at home" in every other country whose language he spoke. The "souls" of the languages have never fought within him or shown any other form of "irreconcilability", but, on the contrary—if languages really have a soul—he can state that from all these "souls" one single soul has developed, namely his own.

Regarding the question of languages in the church, I should like briefly to draw attention to the following factors.

The fundamental principle of the Lutheran church is that the Gospel should be preached in the language which is best understood by those listening to it. If I have a congregation before me which consists of three, four or more nationalities, I must employ the language which is more or less familiar to *all* of them. If the majority understands German best, then this language is used, if it understands French, Russian or English, then preference will be given to these languages.

But if a congregation is in the process of accomplishing as a whole a change-over from one language to another, several accompanying phenomena play a part in it:

1. If a first-generation congregation is in an environment in which a different language is spoken, and if this congregation has no particular ambitions of a secular nature, the problem of language is solved

by the succeeding generation. The older generation keeps to its earlier language, while the children speak best the language of their new environment.

2. Where, however, a congregation has not accomplished the change-over from one language to another in the first or second generation, the situation might well be more complicated. As experience in Brazil, America and Australia shows, the problem of language represents in such cases a phenomenon which has a profound effect upon the nature of the congregation, to the disadvantage of the preaching of the church. But to give a presentation of this would probably be to go beyond the framework of these lines. But in principle we should maintain that for the church a language is only a tool for the fulfilling of its task. The miracle at Pentecost in Jerusalem is already an indication of that. And something further:

The apostle Paul was a Jew. As such he spoke Aramaic—the language of the Babylonian empire. The Jewish people had given up their hereditary Hebrew language and had adopted Aramaic, without thereby losing their religious heritage. The apostle

Paul as a man of his time wrote Greek. It cannot be discerned from his writings that various "souls" of languages came into conflict within him.

Wilhelm Hahn's study [LUTHERAN WORLD. Vol. III, No. 2, p. 141 f.] represents a genuine struggle with a problem which is essential for the church, a problem which one cannot but confront with sympathy and considerable understanding. But the standpoint of his opponent Schlupp, on the other hand, seems to be on a level against which Hahn himself gives the following warning:

"As the opposite pole to this there stands what we call the national church . . . Church and nation, faith and language are so intermingled that both seem to become a unity. That no doubt always happens to the disadvantage of faith. For now faith and church are misinterpreted as factors in national existence and are robbed of their eschatological and eternal character. They become the servants of national interests. The consciousness of the unity of the church throughout the world is lost." (p. 144 f.).

It seems to the undersigned that this is where the danger lies, and not in the simultaneous mastery of several languages or their use or transformation in the church.

Belfort, France

W. Link



## BOOK REVIEWS

### *Christian Social Responsibility*

#### **Preview of an American Study**

Christian churches in the twentieth century have witnessed two world-wide wars of unparalleled effect. They have seen in the emergence of Communism and Nazism in the center of Europe shocking testimony that Western society is deeply secularized and alienated from its Christian roots. At the same time, churches have become aware that they are living too much in a ghetto. They find themselves too far removed from and unable to speak with sufficient clarity to this crisis in culture.

This realization has led to profound soul-searching, to a rethinking of the church's mission, and to organized efforts by the church once more to minister to the whole life of society. The organization and program of the World Council of Churches is, in part, a testimony to this effort. Churches in many lands have undertaken activities such as the evangelical academies in Germany to reach out to the laity and to confer with those outside the life of the church so that the church may know what are the burdens men carry and how the church can help.

Within the United Lutheran Church in America, this soul-searching and rethinking was evident in the first postwar report of President Franklin Clark Fry to the 1946 convention and in the establishment of a Commission on Faith and Life. That commission reported as one of its recommendations that the Board of Social Missions make

"A scholarly study, which may eventuate in a definitive book, of the Lutheran approach to Christian social responsibility. This book should bring together and clarify the full teaching of Scripture on this subject, the witness of our confessions thereto, and all the pertinent pronouncements of the U.L.C.A. Its chief purpose would be to school Lutherans in the Scriptural and confessional grounds for social action. A study book growing out of this definitive study would be desirable for use by laymen."

This recommendation found approval in the 1948 convention, and so came into being the study now under discussion. It represents an effort by fourteen pastors, church executives, and theological professors to clarify and restate the evangelical view of social responsibility. This group has met regularly during the past six years for discussion and analysis of this assignment. As writing proceeded, the chapters were reviewed and redrafted in the light of extensive discussion. While full agreement on all points was not achieved, nevertheless, the end result represents a very substantial measure of consensus. It is certainly the result of a process of group study over a long period.

This process, in and of itself, has been important in that it has brought together a number of theological professors for a period of study on a rather neglected area of the church's life. This fact will be reflected in generations of students for the pastorate. Moreover, the book will be used in specific study programs in colleges and theological schools. The Board of Social Missions will help to arrange regional study conferences on the subject matter of the book after it is published by Muhlenberg Press this year. The book also will be used in one or two of the experimental evangelical academy programs now being arranged in the U.L.C.A. A lay study book based on the "scholarly study" is being planned.

The outline of the book is as follows:

#### **Vol. I — Existence Today**

- Chap. 1: *Western Society in Transformation*  
by Karl H. Hertz,  
Associate Professor of Sociology, Wittenberg College and Hamma Divinity School, Springfield, Ohio.
- Chap. 2: *The Mind of Western Civilization*  
by Charles W. Kegley,  
Professor of Philosophy,  
Wagner College,  
New York City.
- Chap. 3: *Personal Life in an Age of Anxiety*  
by Franklin Sherman, Pastor,  
Advent Lutheran Church,  
Chicago, Illinois.
- Chap. 4: *False Hopes and the Gospel*  
by Martin J. Heineken,  
Professor of Systematic Theology,  
The Lutheran Theological Seminary,  
Philadelphia, Pa.

## Vol. II — The Lutheran Heritage

- Chap. 5: *Luther and Reformation, 1500-1580*  
by Jerald C. Brauer, Dean,  
The Federated Theological Faculty,  
University of Chicago  
(Also Associate Professor of Church  
History).
- Chap. 6: *Orthodoxy, Pietism, Rationalism,  
1580-1830*  
by Theodore G. Tappert,  
Professor of Church History,  
The Lutheran Theological Seminary,  
Philadelphia, Pa.
- Chap. 7: *The Church and the Rise of  
Modern Society, 1830-1914*  
by E. Theodore Bachmann,  
Professor of Church History and Missions,  
Pacific Lutheran Theological Seminary,  
Berkeley, Calif.
- Chap. 8: *Liberalism and Lutheran Reconstruction,  
1914-1954*  
by Howard Hong,  
Professor of Philosophy,  
St. Olaf College,  
Northfield, Minnesota.

## Vol. III — Life in Community

- Chap. 9: *The Structure of Christian Ethics*  
by Joseph Sittler,  
Professor of Systematic Theology,  
Chicago Lutheran Theological Seminary.
- Chap. 10: *Christian Faith and Culture*  
by William H. Lazareth,  
Instructor in Systematic Theology and  
Ethics,  
The Lutheran Theological Seminary,  
Philadelphia, Pa.
- Chap. 11: *Christian Faith and Economic Life*  
by Rufus Cornelius, Pastor,  
Emmanuel Lutheran Church,  
New Brunswick, N. J.
- Chap. 12: *Christian Faith and the Political Order*  
by Taito Almar Kantonen,  
Professor of Systematic Theology,  
Hamma Divinity School,  
Springfield, Ohio.
- Chap. 13: *Christian Faith and Family Life*  
by Harold Haas, Executive Secretary,  
Board of Social Missions, U.L.C.A.,  
New York City.
- Chap. 14: *The Church as Community and Mission*  
by Harold C. Letts, Secretary for  
Social Action,  
Board of Social Missions, U.L.C.A.,  
New York City.

Some other U.L.C.A. efforts to meet the social issues present in North America are indicated by a series of schools of industrial relations, the development of a study on marriage and family life, and the training of leaders to conduct parish discussion programs on race relations. The experimental evangelical academy programs alluded to above will be held in the next 12 months. On the basis of the results obtained, a decision will be made regarding the continuation of the program on a permanent basis. However, undergirding all of these efforts has been and is the study of Christian social responsibility. It may not be definitive, but it is a testimony to the validity of the Christian conception of life, and

to the seriousness of the social responsibility involved therein. It is recognized that the analysis and restatement of social responsibility of the Christian must be a continuing enterprise. The purpose of this book is to further that task a little in our day.

Harold C. Letts

*Theology, Church and Ministry*

DIE VERANTWORTUNG DER KIRCHE FÜR DIE AUSBILDUNG IHRER PFARRER [The Responsibility of the Church for the Training of its Pastors]. By Georg Merz. *Kirchlich-Theologische Hefte IV*. Munich: Verlag der Evangelisch-Lutherischen Kirche in Bayern, 1948.

TRÖSTET EUCH DER ORDINATION! [Take Comfort from Ordination!] By Gottfried Werner. *Bekennende lutherische Kirche*, No. 13. Neuendettelsau: Freimund-Verlag, 1954.

LUDWIG IHMELS, PREDIGER, LEHRER UND BISCHOF [Ludwig Ihmels, Preacher, Teacher and Bishop]. By Georg Muntzschick. Berlin: Evangelische Verlagsanstalt, 1951.

These books are small in size but they deal with important questions. The reader who neither can nor will study larger volumes can be thankful for the fact that here important things are treated in a concise and concentrated form; but there is also the risk that problems may sometimes be oversimplified and that nuances may be neglected in favor of those aspects which are selected for presentation with bold strokes. If this must be said about the books here under review, it must be recognized at the same time that it is due in a considerable degree to the nature of the subject.

Georg Merz' little volume is dedicated to Rudolf Alexander Schroeder in honor of his seventieth birthday; in it he defends the *Kirchliche Hochschulen* in Germany which are, in a sense, seminaries of the church alongside the theological faculties of the state universities. The author emphasizes that the two methods of training should be regarded as complementary to each other, but he puts forward his biblical and historical arguments in such a way as to give



decided preference to the method of training represented by the *Kirchliche Hochschulen*. When, after the age of the Enlightenment, the universities lost their confessional and church character, they became incapable, in the author's opinion, of adequately carrying out the training of pastors. They could, it is true, provide an "education" that was in itself useful, but the church had to make provision for supplementing it. Merz is not really satisfied with this simple and clear cooperation, but believes that the church is also called upon to be responsible for theological research in its *Hochschulen*; this research, he believes, can be carried on very well without the contact with the other modern disciplines which the university represents. In addition the *Kirchliche Hochschule* offers an indispensable community life with the church's essential forms of expression—liturgy, diaconate and mission.

It cannot be expected that the important question of the relationship of theology to the other disciplines is to be solved or even to be adequately discussed in such an abbreviated presentation. But one wonders whether Merz has not actually overstated his case, so that, as a result, his theoretical argument leads to a theological "isolationism" which in fact does not correspond to the theology prevailing in the *Kirchliche Hochschulen* in Germany. There is always a certain risk involved in subsequently legitimizing a situation which has arisen because of particular historical circumstances.

It is with all the more pleasure that one takes note of the information which the author gives about the *Pastoral Kolleg* of the Bavarian church which has been operating since 1945 in Neuendettelsau. Here one finds facts which clearly point to the successful progress of courses intended for the further education of pastors. The need for pastors to maintain contact with scholarly and practical studies is equally pressing in all churches, and the Lutheran church has much lost ground to make up in this respect.

For the title of his little book, *Gottfried Werner* has borrowed from the old Pomeranian liturgy an exhortation to newly-ordained pastors, "Tröstet Euch dieser Ordination!" [Take comfort from this ordination]. He has no desire to go into the controversial question of the office of the ministry as such, but wishes rather to address a word of encouragement on the

gift and the task of the call to the ministry to the many who are suffering under the lack of clarity which, in the author's opinion, has prevailed in Lutheranism on this point since the Reformation. According to Werner the lack of clarity in the church's understanding of ordination was increased by the establishment of the Old Prussian Union and especially by the distressed condition of the church during the years of struggle from 1933 to 1945.

In order to characterize briefly the understanding of ordination which Werner expresses, one can say, using a distinction employed by Hans Asmussen (*Warum noch lutherische Kirche?* 1949), that he represents the "Catholic" line of approach while at the same time rejecting the "Reformed" line. In express adherence to Vilmar and Löhe, he maintains that ordination has a sacramental character. It thereby becomes an effective event: *ordinatio est creatio*. Ordination must then of course be regarded as a once-for-all event, which brings about membership in an "ordo", in a clerical or spiritual group which is the crystallization of the "life-center" of the church, the work of the Holy Spirit through Word and sacrament.

Werner's little book is in its way a clear proof of the fact that the question of the ministry and of ordination is one of the most burning questions in Lutheranism, in Germany as well as in Scandinavia. Martin Luther is mentioned very little in Werner's book, although present-day Luther research indicates even in this respect a "Lutheran line". It is quite indispensable for a right understanding of ordination and ministry that Luther's ideas on these subjects should be made known and put into the context of the rest of his theology. What he has to say about the difference between an *Einzelperson* [private individual] and an *Amtsperson* [person in an official capacity] has important consequences for the question of the ministry. Such an analysis is also a necessary basis for the understanding of all that the Confessions have to say on the ministry.

*Georg Muntzschick* takes us from subtle theoretical distinctions to the concrete reality of life when in his short book he draws a fine portrait of Ludwig Ihmels (1858—1933) as preacher, university teacher and church leader. Ihmels was a preacher in all his activity, whether his sphere of work was the local congregation, the lecture hall

or the Church of Saxony, the largest church in Germany. Of special interest in this connection is Ihmels' devoted concern for efforts aimed at the unity of Lutheranism. He saw already in Eisenach in 1923 that true ecumenical work is not to be thought of apart from fidelity to the understanding which one's own confession has of Christ and his deeds. His work for the consolidation of Lutheranism was an ecumenical achievement of a high order.

Helge Nyman.

## De-Eschatologization?

DIE ENTSTEHUNG DES CHRISTLICHEN DOGMAS [*The Rise of Christian Dogma*]. By Martin Werner. 2nd. edition. Bern: Verlag Paul Haupt, 1955. xxi and 755 pages. S.Fr. 35.50.

DER URSPRUNG DES CHRISTLICHEN DOGMAS [*The Origin of Christian Dogma*]. By Felix Flückiger. Zürich: Evangelischer Verlag, 1955. 216 pages. DM 15.20.

The recognition that the work and the line of the "great" historians of doctrine, von Harnack, Seeberg, Holl, Lietzmann, Loofs, has not been continued is not new, and it is well known that we are obviously suffering under the lack of a new, genuinely fresh re-study of the history of dogma. Let it be said immediately that Martin Werner's comprehensive study in no way fills this gap, though the question may remain open as to whether it had this in mind or not. It shows, however, that also in regard to classic research in the history of dogma we have not advanced a step but are still dependent upon the groundwork, methods and conclusions of the liberal school. This fact too is made undeniably apparent through this study by the Bernese historian of doctrine.

His work does not offer what the title promises, namely, an investigation on ancient Christian dogma. This dogma contains, in our opinion, at least the doctrines and statements found in the three so-called Apostolic creeds. However, in regard to these one learns nothing from Werner. What he offers instead is a broadly planned monograph on the development of the

ancient church's doctrine of Christ's person and work. The "change in the concept of the church", eschatology and ethics are just about touched upon in the last hundred pages.

The author need not be denied recognition and respect for his great scholarly achievement, especially for his excellent knowledge of the patristic sources. In this respect the study deserves a prominent place within patristic research. But the import of the work and the presuppositions used in working with the sources lead us back sixty years to the golden age of research into the history of doctrine, and to the time when Albert Schweitzer's *Geschichte der Leben-Jesu Forschung* first appeared. To be more precise, Werner's work too is based on the same presuppositions on which Harnack constructed his whole history of dogma, with which liberal theology carried on New Testament research and with which Albert Schweitzer in the last chapters of his book believed he could solve the problems of the study of the historical Jesus: that is, the idea that sometime in the first, or even at the beginning of the second century there was a "break" in the life of the church, a "Fall of the church" (Harnack), that sometime earlier or later the teaching of Jesus was surrendered, displaced or abridged, that is, "ecclesiasticized" and that its place was taken by dogma, a concept before which all liberals, including Werner, experience unconquerable fear and aversion. Whether the cause of such a break is ascribed to the hellenization of Christianity, other extra-Christian influences or the displacement of the expectation of an early *parousia* as the heart of the message of Jesus is basically a secondary question. After a reading of Werner's work the impression is confirmed at any rate that we have not gone beyond Harnack, that is, the possibility that the church from the beginning has had a continuity has not even been considered.

If Werner, in other words, builds in the first instance on the old idea of a break between original Christianity and the church, to be explained in one way or another, the impression arises as well that Werner uses his splendid knowledge of the sources to support the preconceived thesis which he has taken over from Schweitzer. That is, he attempts to make use of



Schweitzer's New Testament premises in the area of the history of doctrine.

We are thus at first confronted by the fundamental question as to the function of dogma in the church in general. One would have to show that a continuity in doctrine and proclamation exists in the life of the church since the hour of its founding by its Lord, and that dogma has a function other than that which Werner—following the liberal tradition—wishes to ascribe to it. For liberal tradition, in fact, dogma is—generally speaking—simply an *Ersatz* for something which has been lost. We are of the opinion, however, that dogma, that is, definitive and binding formulation, has a preservative function in view of the Gospel which has been handed down from the beginning, and that it is necessary to salvation because only the true, the pure Gospel guarantees salvation. This Werner also recognizes, it is true, although he has a very definite view regarding the content of the Gospel and of the saving *kerygma*. He too finds that dogma is meant to preserve the proclamation (cf. e.g. pp. 171 f.). But all this applies only *after* the great break, after a proclamation which deviates from the original has already developed.

We are of the opinion, however, that the formation of dogma follows consecutively on the *kerygma*, because dogma was developed in order just to preserve the Gospel which was handed down from Christ. Every dogma, that is, the witnessing to a fact of salvation in a form binding for the church, arose in each case out of the situation of a concrete threat to the fact of salvation in question. This does not exclude, it is true, the possibility that foreign ideas, un-biblical doctrinal systems and extra-evangelical influences make themselves felt again and again and that they may be taken up in the formation of dogma.

Werner by no means denies that each concrete dogma has its historical *locus*, but—and here we come to his principal thesis—he assumes one definite event, or rather, a certain development for the rise of what he calls Christian dogma, limiting his study, however, to christology. This thesis—briefly stated—runs: The middle point of Jesus' and his apostles' preaching was the immediately imminent Judgment and end of the world. The groups gathered together by this preaching had the immediate expectation of the end! When the expected event did

not materialize and the congregation's expectation of an imminent end began to recede, it began to arrange a place for itself in the world and had to look around for other content to its preaching. Thus statements regarding the expected Messiah who had not arrived, regarding his person, entered into the *kerygma*, the original ideas based on late-Jewish apocalyptic were excluded, extra-Christian, Old Testament and other foreign influences spread—in brief, the original *kerygma* was "de-eschatologized", that is, freed from its connection to an immediately imminent end, and "Christian dogma" arose as the new foundation of Christian preaching.

If one draws the ultimate, most exact consequences from this hypothesis, the same picture appears that one also gets from the liberal and neo-liberal view of the resurrection of Jesus: Christianity, the church, the Christian *kerygma*, everything is based ultimately on a deception perpetrated by a handful of Galilean fishermen. Thus Werner sees the New Testament also as a compilation in part of ideas of later origin projected back into the past, ideas which first arose after the expectation of an imminent end had receded, that is, after the message of Jesus had been "de-eschatologized". Of Jesus himself nothing else remains, as Ethelbert Stauffer summarized it, "than a few eschatological prophecies which have not been fulfilled".

Without wanting to come into controversy with Werner on details, we mention here only the bases of his construction. His premises seem to us not to have been proved, not to have been so adequately presented that a doctrinal system regarding the rise of Christian dogma could be erected. In the main there are two questions which would have to be directed to him: 1. Is it correct that the center of the New Testament message (that is, the *kerygma* of Jesus and primitive Christianity) is this imminent expectation which was formed under the influence of late-Jewish apocalyptic? That is, is it correct that the center of the New Testament is Jesus' preaching of an immediately imminent judgment? 2. Did the failure of the prophesied event to materialize and the resultant recession of the ecstatic expectation of an imminent end (if this ever *was* the heart of the Gospel) introduce a decisive change in the structure of the church, which then led to the establishment of dogma—

which deviated from the original message? On historical and systematic grounds we are unable to affirm any such thing.

If discussion with Werner is now traced back to fundamentals, however, to the *basis* of his conception of the history of doctrine, conversation must shift to the area of New Testament research. And it is there primarily that it will have to be carried on. The answering of questions of detail is dependent on the explanation of the fundamental conception in a way which is in other instances rarely the case.

What about Werner's fundamental conception then? Anyone who knows Albert Schweitzer knows that Werner's thesis is not new. Werner confines himself to applying Schweitzer's thesis in a radical way to the history of doctrine and to reading the sources one-sidedly from the point of view represented by Schweitzer. The real question must therefore be put not to him, the pupil, but to the master, namely Schweitzer.

One lays the book aside with a certain feeling of regret that so much honest effort and so much real scholarship is applied to the erection and defence of an artificial construction which rests upon a thoroughly precarious and very questionable hypothesis.

Felix Flückiger has undertaken the task of putting the critical questions to Albert Schweitzer—and thus at the same time to Martin Werner—namely, as to what the content of Jesus' message really was, and as to whether this message can be extracted from the sources at hand—a vital problem since Martin Kähler. Form criticism has shown that behind the sources at hand—the writings of the New Testament—one can work only with suppositions and hypotheses, and that here there are no longer any definite conclusions possible. Certainly there has been no lack of attempts in spite of this to construct a doctrinal edifice on hypotheses of this kind or to build further research on them. We can see the results of such attempts in Bultmann's theology of the New Testament or Werner's history of dogma.

What we have then is only the apostolic reports about Jesus and the Gospel "in its original apostolic form" (Peter Brunner). Flückiger says on this subject: "It will be necessary to evaluate the interpretation of consistent eschatology for what it . . . undoubtedly is: an [artificial] construction" (p. 38). Flückiger comes to terms at some length with details of this construction. In

so doing he shows that the real "de-eschatologization" already had taken place in the New Testament, namely the "de-eschatologization" of the late-Jewish apocalyptic, as a part of which Schweitzer and Werner, as is well known, want to understand the preaching of Jesus. Now it is undoubtedly true that Jesus was by no means the apocalyptic preacher that Schweitzer and Werner, and Bultmann too, incidentally, seek to represent him to be. Nevertheless Flückiger in his antithesis seems to underestimate the influence of apocalyptic on the New Testament. It is true, however, that apocalyptic elements have been taken into the very center of the New Testament message.

But what is this center? According to Flückiger: In the center of the messianic mission of Jesus is the soteriological aspect. "Christ is come to save those who are lost, his messianic work is the work of salvation" (p. 85). "In this joyful message the church has held fast to the central motif of the apostolic message of the cross and resurrection" (p. 93). A "break with dire consequences" or a "Fall" or whatever one wishes to call it, is thus out of the question. There exists in very fact right from the beginning a continuity of proclamation founded on the resurrection of Jesus and the message of his work of salvation. Flückiger rightly draws attention to something which consistent eschatology willfully overlooks or reinterprets, the fact that the message of Jesus speaks of the *time of grace as being present*, an element which is completely absent from late-Jewish apocalyptic, but which can be found in the Old Testament teaching on the Messiah.

Such a message needs no de-eschatologization, however ingeniously it may be carried out. Part of the message of grace is also the proclamation regarding the person of Christ himself. Flückiger devotes a separate chapter (p. 152 ff.) to the problems of christology; here he occupies himself with its significance for the history of doctrine, in clear antithesis to, but not in direct discussion with, Werner. In this investigation he comes to the conclusion that "Christian dogma is to be explained not from negative presuppositions, but from positive ones" (p. 179). That is in our opinion the most important result of Flückiger's investigation, whereas Schweitzer's and Werner's construction rests precisely on the assumption that the New Tes-



tament message and Christian dogma are to be explained from negative presuppositions.

Now Flückiger has not by any means absolutely refuted the interpretation of consistent eschatology—nor had he the intention of doing so; and some criticisms can be made of his thesis, as for example in regard to his underestimation of late-Jewish apocalyptic or his conception of christology. But he has worked out something which is fundamental and essential both for exegesis and for theological research, namely the presuppositions on which such work rests: "Jesus Christ, the Lord, who became man, died for us and rose again, is the revelation to which the apostles bear witness and which is the origin and content of Christian dogma" (p. 212)!

Hans H. Weissgerber

## *Lutheranism in the Diaspora*

GESCHICHTE DER EVANGELISCHEN KIRCHE IM POSENER LAND [*History of the Evangelical Church in the Province of Posen*]. By Arthur Rhode. Marburger Ostforschungen, Vol. 4. Würzburg: Holzner Verlag, 1956. 263 pages.

This book, written by the former superintendent of the German Evangelical church in Posen [now Poznan], goes in its content far beyond what is indicated in the title. The checkered destinies of the German Evangelical congregations in Posen are portrayed in detail in the broad framework of the history of Polish Protestantism. Anyone who is more closely acquainted with the peculiar course of the history of the Reformation in Poland will be obliged while reading the book to note again and again that it is a one-sided presentation, which gives the false impression that there never was a Polish Protestantism in the precise sense of the word, not even at the time of the Reformation. Throughout the book, in fact, the author can give information only about German and "Polish-speaking" Evangelicals; ancient Polish names of towns are mentioned mostly in a German and often distorted form; Polish Evangelical hymn writers, whose hymns have lost none of their importance for use in the worship of

the Lutheran church of Poland, are mentioned only as of secondary importance, if at all, and their poetry is described as being written "in the Polish language". The book follows the tendency, not only to give preference to the German section of the Polish Evangelicals in past history, but also to represent this section everywhere as a shining example, which "distinguished itself by industriousness, piety, propriety and good manners, diligence and integrity" (p. 76). This is contradicted by the author's references on more than one occasion to the widespread depravity among the German Lutherans, in particular to alcoholism (p. 126 f.), and likewise to the decline of church discipline, which after the partition of Poland and the annexation of Polish regions by Prussia revealed itself in the spiritual life of the German Evangelical church in Posen.

Another one-sided aspect of the book is the emphasis on the unity of ethnic background and confession, or of German background and Lutheranism—a charge which even today is made against the Evangelicals by the Catholic clergy of our country, although the vast majority of Polish Protestants at the present time are of Polish nationality. Rhode's book also furthers this obviously false idea by representing the persecution of the Polish Protestants in the seventeenth and eighteenth centuries as being directed at the Germans. In contrast to this it must be emphasized that the intolerance of the Polish Jesuits was directed at everything which was not Roman Catholic, but especially at the liberal tendency of the Polish Reformation. A proof of this is the expulsion of the Arians or "Polish Brethren", who represented the extreme left on account of both their religious and their economic views.

And finally, something in Rhode's book which can be described as a delusion which has remained unrecognized up to today is his attitude in regard to the Prussian policy of expropriation, which from the Evangelical Christian point of view must be condemned as completely contrary to the Gospel. The author, on the other hand, gives judgment as follows: "The Prussian policy concerning Poland wavered for a century between the striving for complete Germanization and the granting of extensive national autonomy . . . This lack of stability was the worst error under which

the Germans and the Evangelical congregations had to endure bitter suffering" (p. 135). Accordingly the foundation of the *Ostmarkenverein*, which had as its object the complete eradication of Polish nationality, is commended, and the temporary strengthening of Polish culture during the period of the Prussian government's friendly attitude towards the Poles under the Imperial Chancellor Caprivi (1890-1894) is subjected to an unfavorable judgment. The author fails to perceive that the national policy adopted by the Polish state after the first world war was a direct consequence of the Prussian policy of oppression, in which it found a perfect model. It is only toward the end of the book that the author points out that pastors and congregations "under Polish rule" experienced that their first task is always the proclamation of the Gospel (p. 210). Churches in the diaspora must always keep this sacred missionary task in view and must renounce attempts to gain influence in other quarters, if they want to avoid a pitiable end such as the Evangelical church in Posen unfortunately had to experience.

Otto Krenz

## Varia Ecclesiastica

THE DOCTRINE OF THE CHURCH IN AMERICAN LUTHERANISM. By Conrad Bergendoff. *The Knubel-Miller Lectures—1956*. Philadelphia: Board of Publication, United Lutheran Church in America, 1956. 93 pages.

PARISH PRACTICE. *A Manual of Church Administration*. By Paul J. Hoh. Revised edition. Philadelphia: Muhlenberg Press, 1956. 248 pages. \$ 3.50.

UNDER THE SOUTHERN CROSS, *History of the Evangelical Lutheran Church of Australia*. By A. Brauer. Adelaide: Lutheran Publishing House, 1956, 456 pages. 59s. 6d.

COUNT ZINZENDORF, *The Story of his Life and Leadership in the Renewed Moravian Church*. By John R. Weinlick. New York and Nashville: Abingdon Press, 1956. 240 pages. \$ 4.75.

THE SURVIVAL OF THE HISTORIC VESTMENTS IN THE LUTHERAN CHURCH AFTER 1555. By Arthur Carl Piepkorn. St. Louis: School for Graduate Studies, Concordia Seminary, 1956. 123 pages. \$ 2.00.

The books here under review are very different in size, scope and purpose. Yet each deals in its way with churches, persons or issues that are vital to the Lutheran church as a whole.

Conrad Bergendoff, President of Augustana College, Rock Island, Illinois, presents in his published lectures a survey of the doctrine of the church as held in the Lutheran churches in America. In his first chapter entitled "The Constitution of the Church" Bergendoff traces the history of the various immigrant groups who now make up that inter-related but not united entity, the Lutheran church in America, and points out the struggle the church had in relation to its environment to preserve its inheritance and to give it constitutional expression in explicit subscription to the Lutheran Confessions. In Chapter three, entitled "The Congregation", the author deals with the development of congregational polity in America, showing its necessity on the American scene and contrasting it with the polity developed in Europe where church and state were intimately connected. He traces the differences in congregational practice and discipline that grew up and reflects upon the relationship between the congregation and the community in which it is placed. Chapter two, "The Doctrine of the Ministry" and Chapter four, "Congregation and Synod", deal with the controversies that surrounded the doctrine of the ministry and the problem of the relation of the ministry to the congregation and the government of the church in the nineteenth century. The many strands and nuances finally crystallized into two generally different types of synodical polity in America, the one recognizing no distinction between the ordained clergyman and the layman in the synod, and the other providing for a ministerium with certain prerogatives and a synod, having clerical and lay representatives, with others. Chapter five, "General Synod and the Church", deals with the way in which the congregation has been related to the church in a wider context as well as with the question of church fellowship.



We have here a very good survey of the present doctrine of the church in American Lutheranism from an historical perspective. The short general bibliography at the end and the notes on each chapter can help to stimulate further individual studies on various aspects of the subject. There is, however, a disturbing thesis permeating these lectures. The attempt to present a "consensus" leads the author to regard the history of American Lutheranism (and the resultant constitutional situation today) as somehow in themselves authoritative. The fact that certain views prevailed, or are in the process of prevailing, indicate their being correct. What one really misses, in other words, is a critical evaluation of the various views presented. The extreme congregationalism of some of the small Lutheran groups is passed over lightly. And curiously, the movement in the late nineteenth century for full-time "officers" for the church and their justification in terms of "oversight", as well as the present movement (small, but nevertheless significant) for giving them "more ecclesiastical" titles is totally neglected. But in general one can say that the reading of this book not only points up the diversity of Lutheran thinking on the church and the ministry, but, given the fact of confusion and the lack of authoritative answers in this field, it also emphasizes the unique contribution of the various American experiments in church government and their doctrinal foundation.

*Parish Practice* by the late Professor Paul J. Hoh (revised after his death by his son) is a manual for the minister of the Word and sacraments on problems arising out of parish administration on the American scene. Dealing with everything from legal and financial matters to church discipline, it is the only book of its kind available and should be a "must" for every pastor in the United Lutheran Church in America and those churches having similar polity. It may prove to be very useful to other Lutherans and members of other denominations as well. The sample problems which are posed and to which solutions are offered are especially valuable. This book represents that "consensus" of which Professor Bergendoff speaks. As such it is also documentation of American Lutheran congregational life and the duties, prerogatives and limitations of the Lutheran

pastor in America. Perhaps even the European Lutheran, if he has already had some introduction to church life in America, might benefit from it!

*Under the Southern Cross* is a history of the Evangelical Lutheran Church of Australia (in fellowship with the Lutheran Church—Missouri Synod) written by the late Dr. Alfred Brauer and completed in 1947. The manuscript of the author (on file in the archives of the church in Adelaide) proved to be too voluminous for publication and so the synod of the church authorized the Rev. P. G. Strelan to undertake an abridgement. It is the story of Lutheran emigration from Prussia under the Union and the resultant controversies, schisms and negotiations in the Lutheran church in Australia. Though not specifically a history of doctrine in Australian Lutheranism, nor even a critical history in the technical sense, but rather a popular history written for pastors and laymen who wish to know more about the origins and development of their church, it is instructive reading not only for an Australian but also for the general student of the history of Lutheranism. Though one detects a decided bias in the description of Lutheranism in Germany in the last century, one cannot help but appreciate the traumatic experience of the fathers of this church as they confronted the phenomenon of the Old Prussian Union, state suppression, emigration for the sake of conscience and the problems of establishing the church "under the southern cross". Many of the ensuing controversies and schisms can only be understood on this background. The similarity between Australian and American Lutheranism may therefore quite rightly be traced to the fact that in this regard they had to face similar problems. Many of the issues appear artificial, overstated or unnecessarily schismatic today (even to the author). One can only hope that the irenic spirit of the book is a sign that the negotiations still continuing between the two Lutheran churches in Australia today may result in a unity in Australian Lutheranism unknown since the first days of the immigration.

One of the groups which is, historically, most closely connected with the Lutheran church is the *Brüdergemeine*. But just because of this close connection there is for a Lutheran no little ambiguity about the man who in

fact gave form to what has come to be known, especially in America, as the Moravian church. Written with a deep sense of indebtedness to Zinzendorf for his leadership of the Herrnhut movement, the book is less incisive and in many cases more superficial than one would hope for in the biography of a man who has been so variously evaluated. Zinzendorf was much more complicated (not to say ambivalent) in his thought, motivations and conduct than this relatively short and linear account indicates. One does not expect a biography to be a critical analysis of a person's theology. And yet a biography of a man like Zinzendorf, who was at the center of ecclesiastical and theological controversy most of his life and whose theology clearly underwent development under the impact of influences on him and circumstances around him, must deal more explicitly and completely with definite theological aspects than Weinlick's book does and should avoid oversimplifying and taking too much for granted. One is left with many unanswered, partially answered or superficially answered questions. In other words, it is a popular rather than a critical biography, and though the book is provided with a relatively good index, its use is limited by the utterly inadequate notes and the unnecessary lack of a bibliography. The Lutheran reader of the book, far from coming really to appreciate Zinzendorf with all his genius, shortcomings and even greatness, finds a curious stranger instead of merely a rather individualistic brother, in other words, more of a barrier to the Moravian church than a bridge. If there is ever to be a genuine ecumenical confrontation between the Lutheran church and the Moravian church, Lutherans are going to have to be able to see the relationship which exists between them and Zinzendorf. Perhaps it is because it was written out of a denominational setting—the subtitle clearly indicates that—where, in contrast to the situation in Germany, the Moravian rather than the Pietist or even specifically Lutheran background of the Brüdergemeine is emphasized, Weinlick's book not only fails to clear up for the Lutheran the ambiguity about Zinzendorf, but deepens his mistrust and strengthens his prejudice in regard to this pious but peculiar eighteenth century phenomenon.

Professor Piepkorn of Concordia Seminary, St. Louis, presents in the first of a series of Graduate Studies to be published by the Seminary a monograph on the history of the so-called "historic" vestments in the Lutheran church. This small, photo-offset, paper bound volume is remarkably well documented. (Notes on additional material which came to the author's notice between the completion of the manuscript and publication are appended at the end. A sheet containing *corrigenda* is inserted.)

Professor Piepkorn's study is simply meant to supply documentation on which of the pre-Reformation vestments continued in use in the Lutheran church and for how long. The period before 1555 is not included. This particular date is chosen because of the fact that with the signing of the Peace of Augsburg, the *Interims* which had forced Lutherans to wear certain liturgical garb came to an end. He arrives at the conclusion that various of the pre-Reformation vestments continued in use in parts of the church down to today and states:

"The carefully cultivated and propagated conviction of Pietism, of the Enlightenment, and of contemporary Protestantizing Lutherans that vestments are the inheritance of the *Interims* and that authentic Lutheranism always rejected them is shown to be without historic foundation. If anything, the reverse is often true; the historic service vestments tended to survive precisely in areas of the Church where the *Interims* had never been in force, and they numbered among their doughtiest defenders some of the most impeccably orthodox doctors of the Church of the Augsburg Confession."

And speaking specifically to the American Lutheran scene about recent innovations in regard to liturgical dress he adds:

"We have likewise found no positive contemporary evidence that in the Church of the Augsburg Confession the stole was ever used apart from Eucharistic vestments with either the white surplice or the black gown for regular parochial services in church."

One should not require of a book something that it did not set out to do. Yet it seems to this reviewer that the author has adopted a certain presupposition for his work which puts into question not only the conclusion he has drawn, but also the



method he used. This presupposition can be summarized in his own words: that there is such a thing as "historic warrant and justification" for the use or non use of either vestments or a certain kind of vestments, in other words, that there are such things as "historic" vestments, which, because they are "historic" may be worn in the Lutheran church. His only point in presenting this chronological survey is to ascertain *that* at certain times certain things were worn. What one misses is a thorough investigation of the reasons for the continuance of vestments in the Lutheran church and of the reasons involved in disposing of these vestments.

It is obvious that the movement away from eucharistic vestments began very early, otherwise the Roman Catholics would not have made the wearing of them a necessary part of the *interim* agreements. And the fact that liturgical vestments continued in use in those parts of the Lutheran church where there is a negligible number of Roman Catholics and, above all, that they seem *not* to have remained long

in use in those areas where the *interims* had been in effect or where there are many Roman Catholics, seems to me to point to just plain conservatism as the real cause for the continued use of vestments on the one hand, and to the necessity (real or imagined) to distinguish oneself from Roman Catholic doctrine and practice as the real cause of the lapse of the use of liturgical garb (and not just the whipping boys: Pietism and the Enlightenment) on the other. At any rate, we are confronted by something more complicated than the appeal to that which is "historic" would seem to allow.

Behind this study is, of course, the question of the reintroduction of liturgical vestments into the Lutheran church in America. Professor Piepkorn seems to be of the opinion that full eucharistic garb can and ought to be fully and generally used in the church. But finding "historic warrant and justification" for such use today is a somewhat ambiguous adventure.

Paul E. Hoffman

## AFTER THREE YEARS

With this number LUTHERAN WORLD comes to the end of its third year of publication in its present form. In the spring of 1954 the Lutheran World Federation ventured for the first time to bring out an international periodical in two languages, German and English, in parallel editions, which would participate in the ecumenical conversation of the churches, to the extent that this is carried on through the medium of magazine publication, a medium so important for this conversation. That even this was a risk did not remain hidden to those then responsible for such an undertaking. But this participation in the international conversation of Christianity is not the only task which was laid upon the magazine. There were two others as well, of no less importance and no less difficult. LUTHERAN WORLD was to report on the continuing activity of the various departments, commissions and other branches of the Federation for the member churches, and it was to further by means of reports from the various churches a better understanding of one another among the member churches. Soon the task of noting the most important publications was added, which is now being supplemented by the "Literature Survey" published by the Department of Theology and appended to LUTHERAN WORLD. This last year the inclusion of letters from our readers has proved to be in a special way a forum for the discussion of important questions. How spirited this discussion is can be seen from the encouraging example of this very number.

The essential risk which LUTHERAN WORLD had to confront, and undoubtedly will continue to have to confront in the three areas mentioned above, lies, however, in the inescapable question regarding the unity of Lutheranism. The magazine encounters, so to speak, again and again anew in each of its issues the question regarding the meaning and purpose of a confessional organization as represented by the Lutheran World Federation. The times are past when one could see in Lutheranism an interesting, or perhaps significant, or even necessary variant of church history whose particularity should be preserved. This idea, so dear to the heart of the nineteenth century, certainly does not fit into the thinking of the Reformers as we in our generation have come to understand it again. A Lutheran theology must seek the *ecclesia catholica* or it ceases to be Lutheran theology. The question regarding the unity of Lutheranism is for this reason, if it is put correctly, the question regarding the unity of the church as a whole. He who participates in ecumenical conversation can do so only if he recognizes that he is bound exclusively to the truth of the Gospel. He has no position to defend; he must on the contrary be prepared, if God demands it, to sacrifice his own position.

It would indicate a lack of ability to see reality as it is if one were thereby to overlook the fact that actually we do live in a world made up of different confessions, and that we cannot in fact cast them off like cloak that has become burdensome and superfluous. And furthermore it should not be overlooked that the Lutheran World Federation represents one of the most effective and active forms of ecclesiastical cooperation within all of Protestantism. This certainly cannot be done away with by being branded as "confessionalism". Events like Marangu and Tranquebar, deeds of inter-church aid as seen in the work of Lutheran World Service, cannot be struck from the pages of this century's church history. Here it becomes apparent that there is in Lutheranism a unity which can overcome in the service of truth and love the historical and political boundaries and barriers between men and peoples. That there are such divisions and that mutual understanding comes about only very slowly, even between men of the same faith and confession, could be seen no doubt without difficulty in almost every number of LUTHERAN WORLD. The caution and discretion of the editor does not allow him to point out such contrasts and tensions in detail, but the fascination of reading the magazine could consist occasionally in tracing them—for example, in the reports "From Lands and Churches", but not only there! He who would pray for the unity of the church should also pray for God's help in overcoming these barriers. And in doing so, he should not forget to give thanks that we are able to talk and to listen to one another to the extent that we do. And he who is annoyed that this should take place in the very area of a particular confession should sometime face the question whether the picture of the churches' encountering one another in world Protestantism would not look very much more pitiful and gloomy without this example.



But who are the "we" who were just mentioned? Is it the small circle of those active in the work of the Federation? Are they the leaders of the churches? Are they the readers of LUTHERAN WORLD and those who write for it? It would also be an illusion if one should think that the "we" extended much beyond this group. But it would also be dangerous resignation if one did not dare to hope that some day this group would be larger. Ecumenical thought must not become the concern of ecumenical experts. It is foreign to the church if the congregations do not cooperate in thinking on these problems. Both—both *oikoumene* and *ecclesia*—belong to the one Lord, and in both areas there is only one concern. Christians ought not to lag behind the great secular ideologies, imagining that their task lies only in the narrow confines of the local congregation. It is good that in the church this local area is taken more seriously than in any other area of modern society, but it should not be forgotten that the struggle is the same whether in the local area or in the world at large. God is victorious not only over individual persons, he is victorious also over whole peoples and continents, though his victory is certainly different from that of the rulers of this world.

There is no question but that in this connection we run up against one of the most difficult problems of the ecumenical movement. The ecumenical movement dare not, if it is to fulfill its task, be a movement of individuals; it must be a movement of our congregations. But in this task we all ought to participate. If we are allowed, therefore, to express a wish regarding LUTHERAN WORLD, it is that we might succeed again and again in calling men in the various parts of the world into the flock of Christ, and that we might speak in the right way regarding the questions and tasks about which we must work, think and pray. Or, to put it in other words: In the years to come we should like observant and critical readers, but also those who are filled with love and concern about that which LUTHERAN WORLD would like ever to serve: the church of Jesus Christ.

Hans Bolewski

## EDITORIAL NOTES

The articles in the present number speak of the unity of the church in coming to terms with the currents of modern thought and modern society. The article by Dr. Franklin Clark FRY on the unity of the church is based on his report as President of the United Lutheran Church in America, which he presented to the biennial convention at Harrisburg in Pennsylvania. The essay by Dr. Hans BOLEWSKI on the ecumenical movement and the Evangelical Academies was originally given as a lecture on the occasion of the tenth anniversary of the Evangelical Academy at Loccum. Dr. Arthur HILLMAN is Professor of Sociology and Dean of the College of Arts and Sciences at Roosevelt University in Chicago. He has published a number of important works on American sociology (most recently *Sociology and Social Work*, 1956). In 1950 he spent a year in Norway as a Fulbright professor. His essay derives from a conference which was held at Valparaiso University in August 1956 on the special problems of urbanization. The report on currents in American theology by Professor Martin J. HEINECKEN (Lutheran Theological Seminary, Philadelphia, Pennsylvania) was originally given before a conference of foreign students at Capital University in Columbus, Ohio.

Further contributors to this number are Robert W. LARSEN, of the Division of College and University Work of the National Lutheran Council in Chicago, and the Rev. Theodore A. HARTIG, who is at present the Senior Representative of the Lutheran World Federation in Vienna. Oskar J. THORLAKSSON is minister of the cathedral of Reykjavik, Iceland, Otto KRENZ a pastor in Warsaw. The younger generation is represented by Edward A. JOHNSON, who after finishing his theological studies at the Chicago Lutheran Theological Seminary is now writing his doctor's thesis at the university of Chicago and at the same time editing the excellent student paper of the Lutheran Student Association of America, *frontiers*. (In one of the coming issues we hope to bring another article on American Lutheran student work by Miss Ruth Engelbrecht, New York City.)

Book reviews have been contributed by Dr. Harold C. Letts, of the Board of Social Missions of the ULCA, Docent Dr. Helge Nyman, Turku, Finland, Pastor Otto Krenz, Warsaw, and Dr. Hans H. Weissgerber and Mr. Paul E. Hoffman, both of Geneva.

In the report by Professor Dr. Th. Suss in Vol. III, No. 3, pp. 293-295, some errors unfortunately occurred which we regret and which Professor Suss corrects on p. 400.

We draw particular attention to the text of the "Consensus on the Holy Communion" between the Evangelical Lutheran Church of the Netherlands and the Hervormde Kerk, and also to the comments on it by Professor W. J. Kooiman, Amsterdam (p. 384) and Professor T. F. Torrance, Edinburgh (p. 395).

The quotation from Kierkegaard's *Training in Christianity* on page 1 is from the English translation by Walter Lowrie published by Oxford University Press, 1941, pp. 228-229.

Our stocks of Vol. I, No. 4 and Vol. II, Nos. 1 and 2 are almost exhausted. Since back issues are frequently requested by libraries, we should like to ask our subscribers if they would be kind enough to send copies of the back numbers listed above which they may perhaps no longer need. Subscription price and postage will be paid by LUTHERAN WORLD.



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